ZIONS HERALD

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AN OPEN LETTER TO WITCH HUNTERS

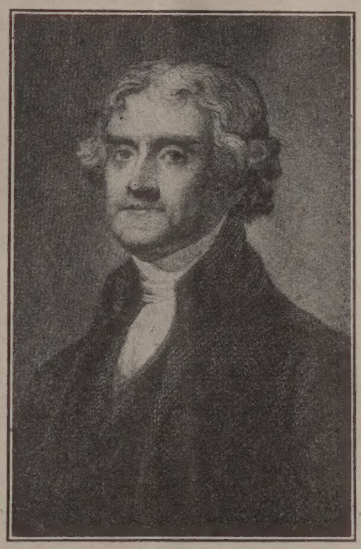
from

Thomas Jefferson's

First Inaugural Address,

1801

...ary of the
...HEOLOGICAL SEMINARY
New York
NOV 2 ... 1947



". . . Let us then, fellow-citizens, unite with one heart and one mind; let us restore to social intercourse that harmony and affection without which liberty, and even life itself, are but dreary things. And let us reflect that having banished from our land that religious intolerance under which mankind so long bled and suffered, we have yet gained but little if we countenance a political intolerance as despotic, as wicked, and capable of as bitter and bloody persecutions. . . ."

". . . If there be any among us who would wish to dissolve this Union, or to change its republican form, let them stand undisturbed as monuments of the safety with which error of opinion may be tolerated, where reason is left free to combat it."

NOVEMBER 26, 1947

FROM COVER TO COVER

SHALL WE CONSTRUCT OR CONSCRIPT asks the Rev. John M. Swomley, Jr., acting director of the National Council Against Conscription.

THE PREACHER AND LADY NICOTINE discussed by the Rev. Clarence F. Avey, minister of Starrett Memorial Methodist Church in Athol, Mass.

THANK GOD FOR LAUGHTER says Joe E. Brown, beloved motion picture actor.

CHRISTIAN EDUCATION AND DEMOCRACY discussed by the Rev. Dr. George L. Morelock, executive secretary of the Board of Lay Activities of The Methodist Church.

Plus the third installment of the report on "Religion in Yugoslavia."

READERS WRITE

Planned Parenthood

I was pleased with the letter by George W. Hoyt in the November 12th issue of ZIONS HERALD. John Wesley and I have one thing in common—we were both the fifteenth child born to our parents. If our parents had practiced "planned parenthood" or if the fourteenth child had been named "Omega" there would have been no John Wesley or The Methodist Church. And yours truly would not have given a lifetime of service to the Methodist ministry, and ZIONS HERALD would have one less subscriber!

(Rev.) NEWTON S. SWEEZEY,
So. Athol, Mass.

Better and Better

Please find enclosed a renewal of my subscription to your fine paper for one more year. I have just passed my 90th birthday, on October 21st; and, as long as I can remember, the HERALD has been in our family, and it grows better and better.

ROSE A. BRIGGS,
Poland, Maine.

Europe is a Degenerate Continent!

Any continent that starts two world wars in one generation, and is shaping into a third world war, is degenerate. There are normal areas in Europe but they could not prevent two world wars and will not prevent a third war.

Hence our aid must be *only* to normal areas and to them most sparingly. For a quick recovery in Europe means a *short* peace; a slow recovery a longer, possibly a durable peace—if Europe regenerates itself. Europe, weak, will not wage world war. Europe, re-juvenated with our money will begin World War III.

We saved millions of Europeans after the First World War who, in the second World War, killed all the American boys they could. We are now saving millions who will be killing our boys in Third World War.

The red ink symbolizes the present chief source of degeneracy in Europe; the brown and black of Germany and Italy having faded, at least for the time being.

WILLIAM RUFUS SCOTT,
Monteagle, Tennessee.

It Is Not Communistic

Mrs. Helen Porter, writing in last week's edition of your magazine, is upset because some of your Methodist ministers have courageously pointed at the excessive profits of corporations. I don't think it's communistic, as Mrs. Porter says, to sneer at corporation profits that are wrung from the pockets of American citizens at the high cost of inflation. Rather it's a healthy sign that religious leaders still speak out against wholesale greed.

The railroads, in the first half of 1946, earned $86,000,000—and in the second half of 1946 earned $119,000,000. Who is profiteering? Businessmen of my acquaintance, who are not even left-wing Democrats, never mind communists, admit that the profits of most corporations this year are way out of line with a healthy, normal situation. *The New York Times* last month carried a report that there were higher profits in the first two quarters of 1947 for all corporations than in the final quarter of 1946. Corporate profits before taxes increased from $27,000,000,000 in the fourth quarter of 1946 to $29,000,000,000 in the first quarter of 1947.

Certainly it cannot be communistic to call attention to corporation profiteers and wonder (not for long) who is responsible for inflation.

MARY K. FITZGERALD,
Boston, Mass.

Yugoslavia

I am glad that you and your colleagues made the much discussed trip to Yugoslavia. I do not believe that the report indicates your group as communist dupes. The Protestants as a group certainly should have welcomed the opportunity of sending representatives behind the "Iron Curtain" to size up things for themselves.

Surely no real Christian can any more approve of the extremism of the Left than that of the Right. We will get nowhere by halting the radicals as super-meanies who pillage, murder, or burn churches just for fun. Radicals are simply extremists who believe it their mission to force their extreme ideas upon the rest of us, no matter what tragedy they may cause. There are good and bad among this group, and the bad are bad. But we must keep in mind the fact that by no means are all radicals communists.

Christianity must somehow be brought to the communist dominated parts of the world; and by Christianity I mean the real thing, and not any particular sect. It must be proved that the Christian faith is not "a tool of capitalism." This will not be an easy thing to do, but we must do it; for, as the title of a recent booklet points out, we must choose between "Christ and Chaos."

J. W. CHENEY,
Manchester, Conn.

Singing Commercials

Those of your Eastern Massachusetts readers who are interested in maintaining good taste in radio programs may wish to follow up the following protest which I have today addressed to the management of Station WBMS:

"As a frequent listener to your programs, may I express my surprise and dismay at your recent introduction of a so-called 'singing commercial.' These 'musical' monstrosities are objectionable enough in any program; interjected into your fine programs of classical music they are highly offensive and must inevitably discourage the patronage of all people of good taste. Dignified announcement of sponsorship is, of course, to be expected since the advertisers are maintaining the service, but I am sure no good results are likely to accrue to either the sponsor or the station from the use of the 'singing commercial.'"

(Rev.) J. GARFIELD SALLIS,
Milford, Mass.

Incensed

If you persist in viewing religious and political issues intelligently, and not as a good Bostonian should, I shall stop borrowing your magazine. It is, for example, the duty of every patriotic editor to devote a large amount of editorial space to anti-communist tracts. Since you do not, it is obvious that

ou are violently communistic, and should e reported to Mr. Thomas.

Everyone knows that communism is the ost dangerous and insidious force at work n America today. If it were not, why would Congress be investigating it? Certainly our egislators are not misguided morons. They re intelligent, upright men who could not ossibly be influenced by a few uneasy capilists. Nor could they be masking fascist ctivities when the government is constantly elinquishing controls.

No, our congressmen are doing a fine job, nd newspapers all over the country have pplauded their efforts. But you, by your ubborn silence, seem to be tacitly condemning the persecution of minority groups. I ave no doubt that you will soon be indulging in such cant as "freedom of speech," and freedom of conscience." When you begin to xhibit such leftist tendencies you may conder our relations at an end.

An incensed Beacon Hill resident.
Patronizing Manor, Boston, Mass.

P' S. To show that dangerous radical leas are no recent phenomenon in America enclose a statement made by Thomas Jefferon, an early American Communist, in his irst Inaugural Address, 1801.
See Cover)

rotestant-Catholic Conference

Boston (RNS) A Roman Catholic priest roposed here that a conference of Protestant nd Catholic leaders be held to put an end the "growing antagonism and division" etween members of the two faiths.

Speaking before the annual convention of e World Alliance for International Friendip Through the Churches, the Rev. George Ford, pastor of Corpus Christi Church, ew York City, attributed current Protestantatholic tensions to the following questions: Myron C. Taylor's presence at the Vatican the personal representative of President ruman, public aid for denominational hools, and the recent tour of Yugoslavia seven Protestant clergymen.

"I strongly favor public and free and full scussion of all these questions," Father ord stated. "I'm wondering if the Vishinsky ethod of shouting is the best way to conler them. I think the trouble is due to one two leaders in the respective churches ho elect themselves to speak for the total nstituency.

"There will always be a difference of opion. But our handling of it at least can be one in better spirit without dividing the reious movement into hostile camps. There no barrier or reason in any faith to preude the most widespread cooperation for mmon ends."

Shall We Construct or Conscript?

JOHN M. SWOMLEY, JR.

America must choose either to help reconstruct Europe or to pass compulsory military training. It cannot do both without injuring the American economy. During the next four years the Marshall Plan for reconstruction of Europe will cost the United States about twenty billion dollars. Peacetime conscription for the same period would cost in all close to twenty billion.

The Marshall Plan for reconstruction provides for American aid to Europe to supplement what the European nations are jointly able to do to help themselves. For a four year program beginning in 1948 Western Europe wants $22,440,000,000 of which about 19 billion would come from the United States. The remaining 3 billion would be drawn from the World Bank. The schedule of aid calls for about 8 billion dollars in 1948, with somewhat smaller amounts each year through 1951.

The army's proposal for peacetime military conscription would cost between three and five billion dollars a year, according to an article in the July, 1947 *Reader's Digest* by the nation's leading military writer, Hanson Baldwin.

An exact breakdown of the cost has not been made, but according to the President's Commission on Universal Training, $1,750,000,000 would cover the cost of the camp training. At the end of six months' basic training each boy would have to decide either to stay another six months in camp or take four years R. O. T. C. in college, or three or more years in the National Guard and Reserves. The President's Commission estimates the cost of the National Guard program at about $765,000,000 and the organized reserve at about $400,000,000 the bulk of which would be directly chargeable to a compulsory training program. The R. O. T. C. and technical training would add still other millions.

In addition to this, a government economist, Rainer Schickele, estimates about a billion dollars a year replacement cost for weapons, and about two billion dollars a year in goods and services, which would be lost through withdrawing a million draftees from production. Thus the total cost of compulsory training would be not less than five billion dollars each year.

Two problems which worry Congress and which have a bearing both on reconstruction and the proposal for conscription, are how to prevent the spread of communism and how to avoid a serious financial crisis. The army has played up the fear of Russia as a motive for expanding American armaments and passing conscription. The State Department has stressed the need for aiding the European economy if we are to prevent the kind of financial collapse which would drive thousands of people into the arms of communism.

On the other hand, financial experts both in and out of Congress have warned us that unlimited spending would injure our own American economy. Nn one wants to see an economic collapse in America both because we are the source of economic hope for millions throughout the world and also because collapse here would create conditions on which domestic communism would thrive. In view of the twenty billion dollars reconstruction would cost in the next four years and the twenty billion dollars universal military training would cost in the same period, it is important to ask which is an essential expenditure and which could we postpone or eliminate entirely.

Reconstruction is more than a relief program because it aims at building up the agricultural and industrial life of Europe so that the people there may produce for themselves and for foreign trade enough to support a decent standard of living. Such aid to Europe will of course provide markets for American

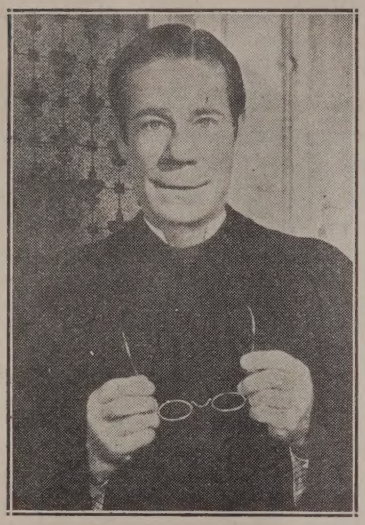
(Continued on page 1149)

UNION THEOLOGICAL SEM
New York

Thank God for Laughter!

JOE E. BROWN

The editor of The United Church Observer received this story from Joe E. Brown following an interview with this beloved motion picture actor.



Mr. Joe E. Brown plays the part of a minister in his forthcoming picture, "The Tender Years"

I have been honoured by a request to write an article for *The United Church Observer* and I was flattered because Dr. Wilson felt that an account of some of my activities would be an inspiration to many young people.

Well, first I want to tell you about my business—the grand profession of trying to bring entertainment, pleasure to people—because after a lifetime of trying I still love every minute of it.

Tonight's performance (October 14) of *Harvey* at the Royal Alexandra Theatre, Toronto, will be my six hundred and thirty-second time as Elwood P. Dowd in Mary Chase's delightful play, and I will be as much on edge and as anxious to do a "good job" as on my first appearance.

I know that if I ever lose that enthusiasm I will lose a lot of my ability to entertain. Every time I walk on a new set in Hollywood I am thrilled; each time I hear an audience laugh at my efforts I thank God for the gift. That laughter is as sweet to me as any music ever written or played. And each time I appear I want to be a little better.

Every time I walk on a new set in Hollywood I am thrilled; each time I hear an aurience laugh at my efforts I thank God for the gift. That laughter is as sweet to me as any music ever written or played. And each time I appear I want to be a little better.

Real ambition doesn't mean *wanting*. It means loving the thing you are doing, loving it enough to work, and call that work *play*. Full appreciation and complete happiness can only come from a success that has been prayed for, dreamed of *and worked for*.

One of the greatest losses the world has suffered in the past ten years is pride of achievement. We all seem to want to get as much as possible for a minimum of effort. Give the other fellow a little more than the contract calls for and the association will be a happy one.

A Good Show Is Always Important

When I give a bad performance any place, no one has to call it to my attention and no one feels it any deeper than I do. To illustrate: In January 1943, I was entertaining our troops on Espiritu Santo in the New Hebrides. A bad performance would mean nothing to me professionally and I wasn't being paid, but a good show was important to me. I had done seven shows in two days and was to do my eighth at Marine Headquarters. I had suggested to the Captain that he do certain things; place a canvas over the little platform as it had rained quite a bit and I wanted good footing to act out some of my stories and a baseball pantomime the boys always called for, and string a few more lights, as I told him I wasn't much good if "the gang couldn't see my kisser."

Theologues at Social Union

One of the big nights in Boston Metho ism is the annual occasion when the studen at Boston University School of Theology a guests at the Boston Methodist Social Unio Last week this great night was observed Brown Hall, New England Conservatory Music, with more than five hundred warn hearted Methodists enjoying one of the mo enthusiastic programs the Union has had.

The Seminary Singers, directed by D James R. Houghton, sang with spirit and pe fection. This organization, composed entire of embryo-parsons, will be used at vario times during the General Conference ne spring, and surely Boston University must proud of the splendid contribution the music will make.

President Daniel L. Marsh reported th $561,000 of the current campaign for $66 666.66 for the new School of Theology buil ings on the Charles River campus has bee raised in cash and pledges. He moved th audience by his urgent appeal to raise th remaining $105,000 before January 1st order to match the challenge fund of $33 333.33 offered by the Crusade for Christ.

The featured speaker of the evening w Bishop Paul B. Kern, resident in the Nas ville, Tenn. Area of The Methodist Churc His discussion of Methodism as Protesta ism's greatest united voice made all of h hearers conscious of belonging to a tru great church. (Readers of Zions Hera were pleased when, in the course of his r marks concerning the national acceptance *The Christian Advocate,* the official public tion of the denomination, Bishop Kern sa that *The Christian Advocate* serves as a p liative, and Zions Herald serves nationa as a counter-irritant.) The bishop show how united Methodism had become and w many illustrations proved his point.

Turning to the forthcoming General Co ference, Bishop Kern named six speci things which he thinks ought to be cons ered: (1) the General Conference ought give the church a national radio voice; (the over lapping of church boards is a seri blunder and at least a commission should appointed to restudy the form of organi tion; (3) General Conference must do son thing about the abundance of competing erature which floods the minister's desk p viding "rivulets of irritation" instead of g ing an overall picture of what the church really doing; (4) the high fences between t jurisdictions must be lowered. Bishop Ke said, "We'd like to get some of your nor ern bishops down south." (5) Methodi must do something at once about movi out into the suburbs of our American cit by an active program of church extensio and (6) an increased interest in Christi educatiion so that the spiritual life of t church may have an intellectual base.

The students at Boston University Sch of Theology had selected a Negro, Mr. L

rence Odom, to speak on their behalf concerning their aims as ministers of the Christian gospel, and to express their appreciation for the evening. This address, combined with the introduction of Bishop Kern by Dean Walter G. Muelder gave Boston Methodism high confidence in the sincerity of Christian purpose, and the efficiency of the School of Theology. The president of the Union, Mr. Lewis G. Curtis, summed it up effectively when he said to the large audience, "Now you see why we like to have the Boston University School of Theology with us!"

The Homemaker's Corner

Mrs. Harry A. Burnham

Topsy

In front of the couch in my living-room stands a drop-leaf table. It is seventeen inches high and, when the two leaves are up, nineteen inches across the top. It has dainty legs turned on a lathe.

My father made that table about eighty-five years ago for my sister, who was about twenty years older than I. It is fashioned of maple wood from his own grove.

When I was knee-high to that table I had many a dinner party on it. Often my guests were grand ladies made from hollyhock blossoms. With their flowing skirts of many glorious colors they made a regal addition to any party.

Then there was the funny man made from spools and clothes-pins, and always, without fail, was Topsy, my rag doll. She was the favorite of all my dolls. Her face was flat and black. Her smile was crooked and excruciatingly funny. She had an ample skirt of gay print and a lovely kerchief and, best of all, she wouldn't break. I could leave her out in the rain and her colors wouldn't run and she would dry off and be just the same dear old Topsy as ever.

She knew all of my innermost secrets, and they were many in those days, and she was a great comfort when it happened that I couldn't have my own way about something.

Whenever I look at my little table I seem to see Topsy, and just now, at Thanksgiving time, I believe that I am more thankful for that old rag doll than for anything that I ever had. She typyfies all the lasting, comforting things of life. She is the embodiment of the friends who smile and don't break; who comfort when that is needed and know when to keep quiet; the friends whose paint doesn't wash off.

She had a hard time, poor Topsy, but she grew more beautiful with every trial.

This year Thanksgiving will have a deeper meaning if we bring some quiet, perhaps homely, memories into our thoughts and conversation. In short, if we invite Topsy to our dinner table.

When I arrived to do the show nothing had been done and it was raining quite hard. The platform was so slippery I could hardly stand and there were no lights; result—a miserable show lasting fifteen minutes instead of an hour and fifteen minutes. I felt so badly I declined an invitation to have a bite and a visit at the Officers' Club— went to my tent—laid on my cot and never slept during the night.

Worship Is Power

There is a finish to the story which may prove interesting. I was slated to do a show for Carlson's Raiders at nine the following morning eight miles away. I didn't feel very funny but got in a jeep with a youngster from Oklahoma and started out. Although it was a beautiful day I couldn't seem to shake my depression. Driving along the road—jungle—I spied a little church up the hill about four hundred feet away. I asked the boy to stop, got out and went into the tiny House of God. It only seated about forty. I went to the altar, got on my knees and for ten minutes talked to God. When I came down the hill and got into the jeep I was actually gay, and never have I done a more inspired show than that one for Colonel Carlson and his Second Raider Btn.

During the past summer *Harvey* gave me three months to go to Hollywood to do a picture. I appeared as a Protestant minister in a picture entitled "The Tender Years," a rather radical departure from anything I have done in the past fifteen years. It is a completely straight story and is scheduled for release shortly after the first of December. "The Tender Years" is a story of a father and son relationship and I like it because it is clean, honest, and should help a lot of people to a better philosophy, though I decided to do it primarily because it contains entertainment and I believe the theatre is meant for just that —entertainment. We break faith with the public if we advertise entertainment and only preach. If we can point a moral or do a bit of preaching incidentally I whole-heartedly approve but we must first entertain.

I don't believe there is any excuse for comedians trying for laughs with risqué or off-colour material or at the expense of any individual or group of people. I feel the person who does that has lost confidence in his own ability.

In his suite at the Royal York Hotel, Toronto, Mr. Joe E. Brown dictates the article appearing on this page to Miss C. Daly.

(Continued on page 1145)

ZIONS HERALD

Published by the Boston Wesleyan Association

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The Silent Guest

Tomorrow is Thanksgiving Day. One splendid move has been launched by Governor Robert F. Bradford and supported by the governors of all the states, called The American Silent Guest Plan. The idea is that you invite a guest to your Thanksgiving Dinner from whatever old world country you select. Since the guest cannot come to your dinner, you send his dinner cost to the American Silent Guest Plan, Plymouth, Mass., and that organization will see that it reaches a needy family overseas. You will first receive an acknowledgment from the American Silent Guest in Plymouth, and when your parcel reaches its destination overseas, you will get acknowledgment from the family or families you have helped.

The American Guest Plan is a voluntary organization in Plymouth, Mass. and is working cooperatively with CARE. Every penny of your dollar goes to your guest, or is used to buy food parcels for your guest. Surely this is worthy of Christian support.

Movements like the Guest Plan, the Friendship Train, as well as the many church aid programs, will do more to convince the world of our sincere brotherhood than all the laws or even financial aid bills that Congress can write into national legislation.

The world looks to United States to see democracy in terms of freedom from want and hunger. The world will not be won over to democracy by threats, hate campaigns, war mongering, power politics, or "big sticks." The world will be won to freedom by demonstrations of simple brotherly love.

Zions Herald Associates

Our annual appeal for subsidy to help meet the costs of publishing ZIONS HERALD brings to the forefront many fine people who believe that Methodism needs a completely independent newspaper. Letters from nearly every state in the nation are coming to our office now bearing gifts both small and large, but all saying that ZIONS HERALD fills a definite need as an organ of completely independent thought.

In no sense does ZIONS HERALD attempt to compete with Methodism's official paper, *The Christian Advocate,* for our mission, to use the appropriate words of Bishop Paul B. Kern, is to provide a "counter-irritant." If you have not made a contribution, we hope you will do so very soon and become one of our Associates.

Our purpose in producing ZIONS HERALD is to provide a means for discussion of matters which are specific and therefore quite often controversial. We are not conscious of color or caste but seek to produce a journal which points up the areas where Christian ethics should be applied. Your help determines our success or failure.

The Betrayal Tactics

By the time this editorial reaches you the United Nations may have settled the fate of Palestine. The Arab League, aided and abetted by a number of powerful forces, has made a last minute attempt to wreck the United Nations Commission on Palestine report by threatening war if Jews are allowed even the part of Palestine now proposed as a homeland. The Negeb area which had been included in the original plan for the Jews is under special attention at this writing because our own United States delegation is considering, as a further appeasement of the Arabs, that this land be given to the Arabs and not to the Jews.

Another significant development in the past week is an all-out attempt on the part of *The Christian Century* to kill all attempts to grant a homeland to the Jews in Palestine. An article, so long that the *Century* has a larger issue than at anytime during the past ten years, written by Morris S. Lazaron, tries to debunk the entire Jewish hope for Zion. The writer who represents an exceedingly insignificant minority among the Jews, says that his people have no right to any part of Palestine or any place else, for that matter where they may reestablish a national homeland.

The Christian Century had selected a national leader of the Jews to write on the subject, or if any attempt had been made to at least pay respect to the overwhelming opinion of the Jews of America, this whole incident could have been accepted in better grace.

It is shocking, however, to realize that on the very eve of the settlement of the Palestine question by United Nations, a journal held in such high respect as *The Christian Century* would produce a calculated attack, not only on the Jews, but on the very remarkable efforts of United Nations to bring about justice for both Jews and Arabs alike. The Jews have a right to expect better treatment at the hands of their Christian brethren.

It is equally shocking that as a result of the Arab threats, financed by both British and American oil interests, the feudal landlords who collaborated so openly with Hitler under the sinster leadership of the Grand Mufti of Jerusalem are now able to make our United States delegation to United Nations quiver a bit and talk of not granting all of the part of Palestine promised to the Jews under the plan of partition. If Negeb is removed from the Jewish sector it will mean even greater curtailment of immigration for the thousands of Jews who still wait to get out of Europe and have a land which is truly theirs.

Surely this is the hour when Christians will not countenance betrayal tactics! Let us demand justice for the Jews who long to return to the land which was promised to them!

Deadline December 31

The amazing task of raising a million dollars for Boston University School of Theology must be completed by this coming December 31st. The heroic sacrifices that are being made in order to complete this task, combined with the efficient leadership given to the campaign by President Marsh, Dean Muelder, and Chaplain Martin of Boston University, have given spirit to the work and have inspired confidence that victory is assured.

The Methodist Church, through its Crusade for Christ, has offered one-third of the million dollars necessary if the remaining two-thirds of the amount is raised by the school by December 31st. Dr. Marsh reported last week that just over $100,000 must be raised to complete the campaign.

Surely it is not too much to expect every friend of Boston University School of Theology to contribute *something* between now and the deadline. The school is to be located at the heart of New England's largest university. The chapel, in true spirit of Methodist liberalism, will be open to persons of all creeds, yet will represent forever the spiritual foundation of the university which Methodism has laid.

If you have not made a contribution, why not do it today and send it to the Campaign Director, 72 Mount Vernon Street, Boston.

Two Ways To One World

President Truman's address to Congress last week was the best that he has thus-far delivered. His alarm at the state of affairs both domestic and international is shared by friends and foes of his administration. His diagnosis of totalitarian threats to democracy is accurate. "Hunger and poverty tempt the strong to prey upon the weak."

But getting down to the specific implementation of cures for the social and economic diseases is going to be a difficult process. The foreign relations experts agree that all of the aid for immediate needs in Austria, Italy and France should be granted. (The total amount of the emergency help is $597,000,000 to take care of the next four and a half months.) Whether or not this is a good omen for the success of the proposed Marshall Plan for aid to Europe, which will be considered at the next session of Congress, remains to be seen.

The second way to peace and security suggested by the President is one of immediate control over domestic inflation. "We already have an alarming degree of inflation. And even more alarming, it is getting worse."

Mr. Truman has asked Congress to control the markets and to ration scarce materials. He has asked for rent control and the restoration of price and wage ceilings. This is the suggestion which has caused the most severe reaction to the speech: labor was caught without an immediate answer on the matter of wage controls, but capital has set up a terrific howl about return of price controls.

Obviously Mr. Truman has put his opponents in a difficult position. It will be necessary for some effective plan to be put into operation at once to curb the inflationary boom which now curses our nation. Mr. Truman in his simple style has made his proposal;—now his opposition must show that it has a better way to cut the prices of butter, meat, eggs, milk, rent, building construction, automobiles, clothing, wheat, and all of the other things that people need. It is needless to point out that the opposition has yet to produce any effective way to improve the situation.

The Preacher and Lady Nicotine

CLARENCE F. AVEY

The news that the Virginia Annual Conference has instructed its members who will attend the 1948 General Conference of The Methodist Church to vote for the omission of the so-called "tobacco rule" in the Discipline, raises some questions much more important than the mere matter as to whether Methodist ministers shall or shall not use tobacco.

The issue is by no means as simple as the Virginia brethren have made it; namely, that it is a matter for the individual's choice, and that some communities do not regard it a moral issue to the extent that others do. (See ZIONS HERALD, October 29, 1947.) The abandonment of the rule requiring abstinence from tobacco on the part of Methodist clergy would imply, either that the church considered the use of the weed as of no consequence whatsoever, or actual approval of the habit and the industry which promotes it. While the church does not prescribe for its laymen what course of conduct they shall follow, the very maintenance of certain standards for the ministry constitutes a judgment and raises a question of value and of moral behavior.

The writer, therefore, is of the conviction that the continuance of the Discipline's rule against the use of tobacco by Methodist preachers is entirely wholesome and necessary. For ministers, at least, the use of tobacco is not a matter of personal choice, like eating olives, to use or desist, as one likes. There are demonstrable moral aspects—of health, of petty slavery to an induced habit, of support of an industry which is unethical in many of its practices.

The fact that "more doctors smoke C———s than any other cigarette" does not alter the fact that tobacco affects the well-being of the human body, and is an accessory in promoting certain conditions of disease. Experiments conducted during the war proved that the smoke of even *one cigarette* is capable of impairing the vision of a night flyer. Prevailing medical opinion lays the blame on excessive smoking for many cases of cancer of the mouth and lips. In cases of gastric ulcer, heart-arterial diseases, and bronchial affections, tobacco, if not the actual cause, is a serious handicap to recovery and is often forbidden to patients. Some medical authorities assert that there is a direct statistical relationship between the increase in smoking and the increase in cancer. Dr. Raymond Pearl's famous studies on the effect of tobacco on longevity showed that heavy smokers suffer approximately double the death rate of non-smokers in the age brackets between 30 and 50 years. All of which would seem to say that from a health standpoint alone, the gain will be considerable for those who totally abstain from tobacco in any form, as the Methodist minister is now pledged to do.

But there are other seldom-noted social implications of the tobacco trade. The tobacco industry is in many ways the worst example of the degeneration of a luxury civilization. Its cut-throat competition, its sly and suggestive slogans, unethical trade practices, and general disregard for truth and integrity in its advertising, show the immoral depths to which a profit-seeking economy can fall.

Cigarette consumption reached a new high of over 320 billion in the United States in 1946. In 1929 the per capita consumption was 977. That figure climbed to 1,551 in 1941, and during the war years, to 2,028 in 1946. This incredible increase in the consumption of cigarettes was due primarily to advertising which was aimed at youth, and women, who are now reported to use 69 per cent of the product.

An examination of cigarette advertising shows it to be a tissue of false claims and deceit, hardly equalled by the rankest period of patent medicine advertising.

(Continued on page 1144)

On a Wide Circuit

W. W. Reid

A Voice from 1755

John Wesley had a rather tantalizing way of quoting in his *Journal* letters he received from his friends—but not naming the writers. Among them is a remarkable letter in the *Journal* of December 12, 1755—"many people being deeply affected with a prospect of public calamities."

The letter concerned England in that year (there had been a serious earthquake, there was talk of war); it is equally applicable to England of 1947. And it is as applicable to America as to England. We quote:

"Scarce any nation passes a century without some remarkable fluctuation. How should it be otherwise? For how can that be perpetually stable, wherein man, full of instability, is principally concerned? It is certain, therefore, that all the quiet in a nation is ordered by divine wisdom; as all the confusions and convulsions are permitted by divine justice. Let us view the present state of Gerat Britain in this light; resting assured, that all which befalls us, is intended to promote our good in this world, and that which is to come.

"This land is ripe for judgments. How few are there herein, who even intend to please God in all they do? and all besides are subjects of divine wrath. For all who live without any regard to God, are wilful sinners against God, and every hour liable to the stroke of his offended justice.

"And what shall these do, when visited by the sword, the plague, the famine, or the furious elements? O that they would turn to God, through the Saviour of sinners! Surely then they would find mercy; yea, and probably see the salvation of God, even in the land of the living.

"But what shall the Christians do in the time of public calamities? Be still, look up and follow Providence. Be still, O my soul in the midst of tumults and the distress of nations. Take no comfort in any thing, but in the consciousness of divine love. Listen to His voice, and quietly wait to see the hand of God over all. If you are uncertain what to do, look up, and expect wisdom from above. If you fear, look up for courage and faith to act well on all occasions. If the sword is at your throat, look up for submission to the wise and gracious will of God. Look up for power to pray without ceasing, and in every thing to give thanks. Follow Providence. Do not run before but after the hand that leads the simple hearted, with steady attention, and a determinate purpose to do what is pleasing to Him.

"But what shall the Christians do, if the storm come, if our country be actually invaded? The general answer must be the same: Be still; look up; follow Providence. A particular answer is hard to give yet

Only so far one may say, 1. We must take great care of our spirits. If we sink into the world's fears or joys, we shall lose our hold on God. The spirit of the Christians and the spirit of the world are entirely different. They can never agree in what appertains to the work of God, either in his dispensations of grace or justice. 2. Every one should deeply consider what he is called to. Some may think it would be a sin to defend themselves. Happy are they, if they can refrain from judging or condemning those that are of a different persuasion. Certain it is, some have fought and died in a just cause, with a conscience void of offence. To some therefore it may be matter of duty, to repel the common enemy. 3. They who believe they are called to this, should proceed in all things in a Christian spirit. They should, if possible, join in one body; they should endeavor to avoid trifling company and conversation: they should learn the exercise with prayers and hymns. But who of us is sufficient for these things?"

Fundamentalists Urge Military Training

GRAND RAPIDS, Mich. (RNS) The executive committee of the Independent Fundamental Churches of America resolved here to petition President Truman, his cabinet, and Congress to give serious consideration to the Swiss system of universal military training in the event Congress adopts such training.

"While deploring the need for the same," said the resolution, "we nevertheless recognize that military prepardness is most necessary in these critical days."

The committee said it favored the Swiss system because:

1. "It would permit our young men to train at high schools and colleges.

2. "Would not expose teen-age young men to the deplorable moral conditions that have prevailed in the past.

3. "Would permit your youth to remain under the control and influence of their parents, and churches while training.

4. "Is more economical.

5. "Entails a minimum of disruption to the lives of those involved.

6. "Provides ample training before a war commences."

The committee recommended one change in the Swiss system—no inductions of those below 21 except in a national emergency.

The Fundamentalist leaders also went on record—and notified the President—that "we do not approve of our government supplying intoxicants for GIs to consume. We believe the government has unduly encouraged the consumption of liquor."

The Rev. William McCarrell of Cicero, Ill., presided at the meetings here. The group is an affiliate of the American Council of Christian Churches."

Christian Education and Democracy

GEORGE L. MORELOCK

"Democracy as the political system of free people is challenged abroad and undermined at home. Only as citizens in a democracy follow the basic teachings of Christ in their civic relationships can democracy be maintained. Christian education can preserve democracy for America and the world!"

This arresting statement is found in the prospectus of our Board of Education in its emphasis on the fifth phase of the Crusade for Christ.

A Democracy

The common acceptance of the term "democracy" is well expressed in Lincoln's immortal words, "Government of the people, for the people and by the people." This implies the worth and dignity of the individual, his intelligent interest in the welfare of himself and all others, and his willingness to accept and fulfill his responsibility as a citizen. The way he discharges that responsibility depends upon his philosophy of life, his character and his understanding and interpretation of the problems involved in the rule of the people.

History discloses the fact that no form of government up to the present has had any assurance of permanency. The wrecks of governments lie all along the highways of the world from the beginning of history to the present moment. These have been of all types—tribes, feudal systems, kingdoms, empires, republics, totalitarianisms, dictatorships. But a constant current in all the wrecks has been man's ceaseless struggle for freedom.

Perhaps it might be conceded that our own beloved country represents so far man's best achievement for freedom. Do we have, however, any assurance of its perpetuity?

The Foundation

What are the foundations upon which the security of our democracy rests? The answers to this question doubtless would cover a wide range of opinion. Experience has taught us that a few things are absolutely essential: A recognition of the dignity and worth of each individual regardless of his color or creed; a type of character that eventuates in honesty and integrity in business and social relationships; freedom of speech, of worship and of opportunity; a free press; universal suffrage; an intelligent electorate and a deep sense of responsibility in the exercise of the suffrage; unselfish devotion to the cause of freedom, and a willingness to make any sacrifice necessary for its defense and preservation.

Its Perils

What are some of the perils that constantly threaten a democracy? Again, opinions would vary widely in answer to this question. Some things, however, are certain: Indifference to the responsibilities of citizenship, which makes it possible for demagogs and corrupt politicians to have their day and wield their evil influence; greed, which in low and high places disregards the welfare of all people and produces the formation of "blocs" for the achievement of selfish ends; unbridled racial and religious prejudices; exploitation of human beings by either capitalistic or labor groups; the degenerative and corrupting influence of drink and gambling; the breakdown of the home, the social unit of our civilization; a degeneration in moral character, and the introduction of some ideology inimical to government by the people.

(Continued on page 1145)

PERSONS

Mrs. Rachael Mason Musser, wife of the Rev. Howard A. Husser, a retired missionary of The Methodist Church to India, died on November 1st, at Penney Farms, Florida. She served with Dr. Musser at Narsingpur, Nagpur and other mission stations for twenty-seven years. Born in Nelsonville, Ohio, Oct. 21, 1874, she was educated at Cumnock's School of Oratory, and at Garrett Biblical Institute.

A daughter, Janice Virginia, was born on Nov. 9th to the Rev. James K. Mathews, associate secretary of the Board of Missions and Church Extension, and Mrs. Mathews, in New York City. The new arrival is the second child in the Mathews home, and the second grandaughter of Dr. and Mrs. E. Stanley Jones.

The 100th anniversary of the Williamsport Dickinson Junior College, (Williamsport, Pa.) observed on Oct. 31 and Nov. 1, marked the official recognition of its status as a four-year college by the adoption of a change of name to Lycoming College. With a present enrolment of 940, a faculty of 55, and a span of courses commensurate with the obligations and prestige of an accredited four-year college, Lycoming College looks forward to a brilliant future.

Montgomery, Ala. (RNS) Two hundred local Methodist leaders, in annual conference here, pressed a resolution deploring the proposed plan of Hollywood producers to film the life of Al Capone, late gangster. The resolution, presented by the Rev. A. S. Turnipseed, criticized "the glamorization of the exploits of that criminal before America's youth."

Los Angeles (RNS) Bishop James C. Baker of the San Francisco Area of The Methodist Church consecrated a new $70,000 Chinese Methodist church, only Protestant house of worship in Chinatown here.

Reports from China show more than 11,000 students now enrolled in the thirteen colleges and universities maintained largely by American, Canadian and British missionary societies—the largest enrolments in their history. They include: West China Union University, 1733 students; Soochow University, 1210; Nanking University, 1188; Shanghai University, 1072; Lingan University, 1058; Yenching University, 921; Hangchow Christian University, 891; Fukien Christian University, 590; Hua Chung University, 530; Cheeloo University, 478; Ginling College, 437; Haw Nan College, 223.

The Rev. Robert Leonard Tucker, minister of the First Methodist Church in New Haven, Conn., and director of the Wesley Foundation at Yale, has been invited to participate in the Annual Religion In Life Parley to be held at the University of Vermont on Nov. 23rd and 24th. Dr. Tucker will also be the preacher at the University Chapel Service on Nov. 23rd. The Religion In Life Parley is an inter-religious program including representatives from the Catholic, Jewish and Protestant Faiths which has been a project of the University of Vermont over a period of years. The general theme for this year's parley is, "Foundations for Reconstruction." The program will consist of a series of forums and roundtable discussions with student participation as well as faculty sharing.

Boston (RNS) A unique experiment in social service, set up on a statewide basis by the Massachusetts Council of Churches in cooperation with the Family Society, one of the state's oldest private welfare agencies, is demonstrating how churches and social agencies can successfully combine their resources in the solution of serious human problems. A full-time consultant in social service, maintained jointly by the Family Society and the Massachusetts Council, is providing practical advice to ministers beset by problems of their parishioners—at the same time that makes available to social workers throughout the state the help and cooperation of local clergymen.

Bishop Lewis O. Hartman announces the appointment of the Rev. Richard H. Chrystie of Westerly, R. I., to the Memorial and Portuguese Methodist Churches in Plymouth, Mass., effective as of Nov. 24th. Mr. Chrystie, who has been pastor of Grace Methodist Church in Westerly since 1943, succeeds at Plymouth the Rev. Peter Palches, whose appointment to Osterville (Community) and Marston's Mills, Mass., was previously noted in these columns.

Kermit Morrison, DePauw University sophomore from Springfield, Vt., has been awarded the Bishop Robert Roberts Scholarship at DePauw, made available by the Roberts Park Methodist Church of Indianapolis, according to President Clyde E. Wildman. Provisions for such a scholarship were announced last June when the congregation of the Roberts Park Church made a pilgrimage to the DePauw campus to visit the grave of Bishop Roberts, who with his wife is buried on the campus.

The New Jersey Conference now has 67,699 pupils enrolled in its church schools, Statistician Gwynn H. Keller has reported. This total represents a gain of 1,960 over last year. The largest district gain, 568, was reported by the Trenton District, I. S. Pimm, superintendent. The other districts ranked in the following order: New Brunswick, A. C. Brady, superintendent—559, Bridgeton, W. W. Payne, superintendent—417, and Camden, B. F. Allgood, superintendent—416.

Chester Hill Methodist Church, Mt. Ve non, N. Y., following an address by Mr Brooks Foley, who was interned in San Thomas prison for 37 months, made an o fering of $200. for a scholarship to mak possible the schooling of a native Filipino the theological seminary in Manila. Th scholarship is a memorial to the speaker husband, the late Rev. Walter Brooks Fol who was killed in last minute enemy bom bardment in the same blast which cost Mr Foley her arm.

The following is the list of guest preache scheduled to speak at the Morgan Memori broadcast over Boston station WORL (950 for the first half of December, at 8:10 a.m.

Dec. 2—The Rev. W. Harold Deacon, recto St. Peter's Church, Cambridge.

Dec. 3—The Rev. Henry I. Bailey, Bosto Street Methodist Church, Lynn.

Dec. 4—The Rev. Willis P. Miller, Fir Christian Church, Lynn.

Dec. 5—Dr. Charles W. Havice, dean chapel, Northeastern University.

Dec. 8—Dr. McIlyar H. Lichliter, for 18 yr minister of First Congregational Churc Columbus, Ohio.

Dec. 9—The Rev. Henry E. Helms, Churc of All Nations, Morgan Memorial.

Dec. 10—The Rev. Leopold Hayes, Hop Congregational Church, Providence, R.

Dec. 11—The Rev. Aaron Markerson, Eva gelical Cong'l Church, Cambridge, Ma

Dec. 12—The Rev. T. Lloyd Hickman, rector of Cooperative Work with Ma Negro Baptist Churches.

Mrs. G. Bennett VanBuskirk, wife of th minister of the Methodist church in La caster, New Hampshire, returned to h home on Saturday, Nov. 22nd after unde going an operation at the New Englar Deaconess Hospital.

Books Needed

In the war-torn cities and towns of mo of Europe and of much of Asia, the libr ries of schools, seminaries, hospitals, churc es, and of individual Christian workers ha been practically stripped of books. Sor were destroyed by fire, some were stole some were deliberately demolished. Retur ing students, and pastors and Christi trainees and leaders are seeking a wide ran of books: Bibles and Bible commentari school and college textbooks, volumes theology, literature, history and science, a such standard magazines as the *Natio Geographic, Harper's, Readers Digest,* edu tional and theological and scientific revie etc. Most of the leaders and many stude read English. Almost all foreign missi boards are seeking books and magazines a will ship them overseas to their peop Especial pleas for books have been made Dr. Ralph E. Diffendorfer, 150 Fifth Aven New York, Methodist mission leader.

Headlines in Religion

A weekly roundup of religious news as reported by Dr. J. Edward Carothers, minister of Calvary Methodist Church, Albany. N. Y.

This week's issue of the *Christian Century* carries a special section which is of primary importance to both Jews and Christians. It is of primary importance because it speaks very plainly about the relationships of Christians and Jews in this country as well as in the world at large.

The author of this special section is Rabbi Morris S. Lazaron of Baltimore. It is his contention that the Jewish problem is a problem for the Jews to solve. He admits that Christians and others may help the Jewish people reach a solution, but the fact remains that the Jews are primarily responsible for achievement of a solution.

In the clearest terms, Rabbi Lazaron states the nature of the Jewish problem. According to his judgment, the Jewish people must decide whether the Jewish faith is a national faith or a world religion. To put it another way, Rabbi Lazaron holds that the Jews must decide whether Judaism is a religion or a national allegiance.

He claims that most of the trouble the Jews have encountered has its roots in this problem and he further states that "It is impossible to harmonize these two contrary positions. . . . We are either a people (he says) entitled to all the paraphernalia of nationhood . . . or we are a worldwide (religion) . . . , we cannot be both."

In the judgment of Rabbi Lazaron the Jewish people must "abandon the idea that a Jewish state is the way to normalize the (Jewish) situation."

What then shall we do? How can Christians help the Jews to help themselves? Aside from the fact that the Jews should abandon their efforts to become a nation (which is Rabbi Lazaron's position) what can be done?

"We need" he says "a chastened and changed attitude toward minorities." We need to recognize the true character of democracy as one in which all groups may play a part.

To this end, Rabbi Lazaron urged the cultivation of warm and intimate relationships between Jewish and Christian groups.

As if in anticipation of such a pleading, the women's groups of Calvary Methodist Church and Temple Beth-Emeth met together in Albany last week.

As a sort of side-light to all of this, it is interesting to report that television is offering religious programs over station WROB in Schenectady, and each of these programs places the Cross and the Star of David side by side—a symbol of two great religions standing in a relationship of mutual respect.

America has a great part to play in our generation, and one of its most important contributions should be the development of a century of promise for the Jewish people —not only a century—but an everlasting promise of opportunity in the land of the free.

The frequency of religious appeals for better relations with the Soviet Union is not diminished. The Quakers issued a statement this week saying that it is the duty of the United States government and leading citizens to "seek and find common ground for cooperation with the Soviet union."

President Truman has called upon the American people to give more money to their religious and welfare agencies. He suggested that a part of each pay check be set aside for this purpose.

In his message, the President expressed concern for the decline in financial support that has been available to religious and welfare agencies.

As a matter of fact, the National Stewardship Institute tells us that the American people have given 35 per cent less to these causes in the recent prosperous years than they did during the depression.

The handwriting is on the wall. The people of America will be given a chance to decide whether they will provide the church with enough money to do its work in our worried world, or whether the money of the people shall be spent on purchasing goods at inflated prices.

The relation of church and state is not an American problem by any means. It might even be said that Europe faces a more complex set of problems in this area than we do.

For example, the settlement of economic problems in Poland is greatly complicated by the fact that one group—the present group in power—is expected to take large holdings of land from the Roman Catholic Church there. This land would be parceled out to the peasants. This action would bring great hardship to the Polish Roman Catholic Church for it has depended on those holdings for its income.

Bulgaria seems to be in process of working out a compromise which resembles the arrangement which has operated in England. In Bulgaria there will be freedom for all churches, but the favored branch will be the Bulgarian Orthodox Church. However, the Bulgarian government will not provide permanent support for the favored church. It will grant subsidies each year with the stipulation that the church ultimately become self-supporting through direct contributions of its members.

Protestant, Catholic and Jewish support for the adoption of the Housing bill now before Congress was given this week. Their spokesman, Bishop Charles K. Gilbert of the Episcopal Church said, "(We) stand shoulder to shoulder" in the fight to alleviate the housing shortage.

It appears that UNESCO is about to get religion. The United Nations Educational, Scientific and Cultural Organization has been mostly scientific and cultural until now. Meeting in Mexico City, the Dutch and French delegates began the revival by saying that UNESCO needed to pay attention to the power of religion in creating a sentiment all over the world favorable to a lasting peace.

The revival was continued when the Brazilian delegate, Professor Paulo Carneiro said, "We need a network of superior men who will come to the heart of UNESCO" and "we must have those who can lead by moral force and spiritual vision."

The Russian Orthodox Church of America has been playing a game of hide and seek with Moscow since 1917 when the American branch became independent.

Since the Orthodox church in the Soviet Union has been in the good graces of the government, several attempts have been made to win the American branch back into the fold of Moscow leadership.

The strategy of the American Bishops of the Russian Orthodox Church has been to preserve independence without breaking whatever relations with Moscow could be maintained without infringement of that independence.

The last round in this inter-play of check and counter-check was a statement from the American bishops that after twelve days of talking it over, they felt it necessary to reject a series of Moscow proposals for a union with the Mother Church. These proposals had been handed to the American church by Russian Metropolitan Gregory who has just returned to Russia; arriving home just in time to learn that his mission was a failure.

The Thanksgiving message of the President of the United States, as well as the joint proclamation of Catholics, Protestants and Jews, calls upon us to keep our eyes open, as well as our hearts, for ways in which we can save food.

In spite of careless reports from some areas that Europe and Aisa are not hungry, the truth remains that they are. We do not have time to report in detail the endless first-hand reports of your religious welfare agencies. The truth of the matter is that there is more danger of famine now than there was last year. Save food.

Do more than that. Give to the relief program of your church and synagogue. There are many dependable relief agencies, but none is more reliable than your religious agency.

Make thanksgiving a celebration of giving. Save food. Give food. You can do this by giving the money you save to the religious agency of relief. The nearest pastor, priest or rabbi is an agent for religious welfare agencies. Give and be thankful that you can give instead of receive.

What's New in the Bible?

CHARLES M. McCONNELL

International Uniform Lesson for Dec. 8.

CHRISTIAN FELLOWSHIP. III JOHN 1-2, 5-12.

Fellow-helpers of the Truth

The early disciples of Jesus Christ, unlike many of recent times, were engaged in the important business of starting a Christian church in an unfriendly and bitter environment. It was rugged business that called for stout bodies and good health. John wrote to his "well-beloved Gaius" in a very intimate strain and began by wishing him physical and spiritual health.

Gaius was a minority leader in the church and was no doubt one of John's converts. The letter of John was prompted by the hospitality shown some of the Christian disciples who had been faithfully and cordially received by Gaius and had been "brought forward on their journey after a Godly sort."

By this and other acts of service the people who had been friendly and gracious to the Christian brethren who had gone out for "his name's sake" became "fellow-helpers to the truth."

We very seldom recognize fellow-helpers as missionaries. The prominent official or the "guest preacher" or "outstanding leader" gets the reserved seat and the soft words and the proper title. Fellow-helpers come at a dime a dozen. They take scant comfort in knowing that one of God's sleek and well groomed servants was bedded down for the night in what was once called the "spare bed" while the rest of the family moved over to make room.

In a country without first class hotels and suitable accommodations the early disciples had to shift for themselves in finding a lodging place. It is hard to get some of God's top flight servants beyond the rail head or out where the trails to first class hotels run out and stop. At any rate they prosper and keep well.

Fellow-hinderers of the Truth

Opposed to Gaius was a local church leader by the name of Diotrephes who did not receive the disciples who came from John to help establish the church. John put his finger on one of the chief characteristics of a fellow-hinderer of the truth. He described Diotrephes as "one who loveth to have the preeminence among them."

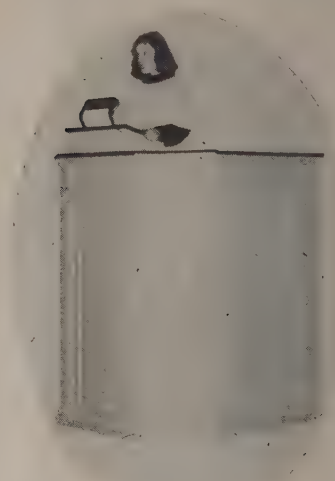
What a fellowship this brother founded among the disciples of Christ. It is to be expected that worldlings should seek the reward of preeminence and scramble around the trough like hungry hogs for the first ear of corn. But it is sickening to see some otherwise good folks push and shove toward the front seats. This unseemly rivalry for the preeminence disqualifies everyone who engages in it and automatically cuts them off from Christian discipleship. It is futile to compare sins but in the fellowship of hinderers of the truth such preeminence mongers as Diotrephes rank toward the topmost sinners.

While we are passing out the preeminence among fellow-hinderers let us not forget the obscure ones. It is suprising to find as brisk a rivalry for the rear seats as there is for the front ones. There is apt to be as keen and bitter rivalry among the pie bakers for the church supper as there is among the guest speakers who furnish the inspiration at the table.

All of this adds up to the biggest hindrance to the spread of the gospel. On a straight give and take battle with the devil or with evil or sin or anything that suits the fancy as a theological equivalent for human cussedness, the battle can be won for truth. But when the fellow-helpers of truth fall into a base and sordid row over rank and prestige and seniority and privilege, the devil takes over without firing a shot. The fellow-hinderers immediately take a vote on who is to be the chief hinderer.

Let Your Light So Shine

A sermonette written by a youthful member of the Methodist Church in South Hadley Falls, Mass., during the pastorate of the Rev. O. W. Lorimer Sargeant



Mt. 5;16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

We young people have been told so many many times at home, in Sunday school, and in other places that we must behave like young ladies and gentlemen. We have been told that we must set a good example for the younger children or that we must not disgrace our parents. This has made us watch ourselves very carefully when we are out in company. We have set a little sentry up in our minds that says to us every once in a while "Be careful, you are not making a good impression."

This little sentry in our minds makes us a little uncomfortable at times because he doesn't mind using threats if we get too excited and forget our manners. He is apt to say, "You are going to catch it when you get home for that." He does his job well and we don't "catch it" very often. In fact, most people say we are quite well behaved young people, and we are satisfied with ourselves when we hear that.

That kind of "good behavior" is not enough for Jesus, however. He wants us to be the kind of young people that will shine with goodness. He isn't just interested in the outside. He wants us to be good from the inside.

Have you ever eaten a cake that looked wonderful, but tasted bad? It was all right on the outside, too, but it reflected no credit to its maker. Are you like that cake? Do you look well on the outside but are you poor on the inside? Then you reflect no credit to your Maker.

Let me tell you some of the things that make us good or bad on the inside: A boy

knew once took a small sum of money rom his mother's pocket book without tell- ng her. His mother never missed and did ot find out about it, but the boy himself new and inside of him he was ashamed of imself. He still looked the same on the out- ide, but like the cake he was bad inside and e knew it.

You see, in order to feel good inside we nust be good not just where others may see s, but even where we are the only ones who ee ourselves. Then we are reflecting credit o our Maker.

Have you ever done an unselfish thing? Have you ever said something good of an nemy or someone you were not too friend- y with? Didn't it give you a fine, warm eeling? No one was watching you but you vere being good inside when you did that.

The outside of an electric light bulb does ot shine. It is what is inside the bulb that hines and makes the light. We must be like hat. The goodness must be within us so hat we may shine with it and may reflect redit to God, the Father, who is in heaven.

Let your light so shine before men, that hey may see your good works, and glorify our Father which is in heaven.

Proletarian Church

Boston (RNS) The Roman Catholic Church is the "proletarian Church on the American scene today," Professor Joseph Fletcher of the Episcopal Theological School at Harvard declared in an address at the Old South Church here.

He said "More than two-thirds of the membership of this church are in the low income brackets, while only 10 per cent are in the upper salary brackets and earn more than $6,900 per year.

"Members of the Protestant churches on the other hand are largely in the white collar classes with only one-third of their member- ship in the lower income group. One-third of the Protestant church members can be classified among the higher income brackets and one-third are among the so-called middle group and earn incomes of from $2,500 to $6,900 per year.

"It is no secret that Roman Catholic bish- ops boast that none among the hierarchy of the church had a father who was a college graduate."

Professor Fletcher said the Catholic Church is the real church of the workers in the United States because more of its members are workers and it shows more interest in the problems of workers and does more about solving their problems.

"We have reached a high degree of democ- racy in our political life and in our religious life, but we have not achieved an equally high degree of democracy in our economic life," the professor said.

Religion in Yugoslavia

This is the third installment of the full report of the seven American Protestant clergymen who visited Yugoslavia last summer.

In every part of the country we were received by the leaders of all churches with genuine courtesy and friendliness. Perhaps the happiest of all these experiences occurred in Zagreb when we met Monsignor Doctor Svetozar Ritig, a Papal Chamberlain, a representative of Yugoslavia at the Paris Peace Conference, and Minister without portfolio in the Croatian government. As a young man he was secretary of the distinguished Roman Catholic leader, Bishop Strossmayer. During the days of the Austrian-Hungarian Empire, he was one of the first and strongest advocates of a Yugoslav state. For many years he was pastor of St. Mark's parish church in Zagreb, one of the most beautiful churches, we all agreed, we had seen any place in the world. Its altar sculpture was the work of Mastrovich (now teaching at Syracuse University) and its new historical murals the work of Kljakovich. When the Italians and Germans set up the quisling Independent State of Croatia, Monsignor Ritig, at the age of seventy, left Zagreb, and from then on served with the Partisan Movement. Today he is clearly among the first citizens of the new Yugoslavia.

After our interview with him, he gave us a gracious invitation to dine with him at his home, the following evening. Commenting on the religious conditions in the country, he said: "Things are not as they are printed in a section of the Roman Catholic press abroad. The separation of church and state has caused much feeling. The state, however, is giving the church large amounts for reconstruction, and is also helping the theological seminaries. Real life is bringing all religious groups together. Reality is proving stronger than theory. People's priests should not abandon but stay close to the people."

At the close of the evening together he brought out a large and valuable 16th Century volume, which he is planning to bequeath, along with other historical documents, to the University of Zagreb. He asked us to sign our names on the fly-leaf beneath the following inscription which he composed after long thought: "This book will go from hand to hand through many generations. Having shown to our American friends this document which shows how the Italian Jesuit theologians established that the Yugoslavs are one people with their own language and with the same faith, but with two churches; and having established that fact, we write our names on these pages in order to enhance their value. So, the war being over, while we sit together in this fellowship, we jointly pledge ourselves to work among our people and in our churches for brotherhood, love and peace in the world. Zagreb, 31 July 1947."

This welcome, so warmly expressed by Monsignor Ritig, was duplicated at Ljubljana and at Sarajevo, where Roman Catholic priests were among the committees which met us at the station. Amidst the dust and din, they delivered formal addresses of welcome to which an equally formal response was made. At Sarajevo the Franciscan monk, Fra Bono Ostojic, in his brown habit, added to the variety of these experiences, as did the Moslem leader of that 40 per cent Mussulman city. We felt a strong bond of interfaith understanding and sympathy in these gatherings, both between the local religious personalities, and towards the American Protestant visitors. Especially was this true in Sarajevo's Hotel where, at a formal dinner, addresses were made not only by government officials but by the Franciscan friar, the Moslem leader, Mohamed Ridranovich, the Orthodox priest, Dr. Jankovich, and the president of the Jewish Congregation, Dr. Kamliv. Dr. Jean Nussbaum, who knows Europe well, commented

that this atmosphere of religious tolerance and cooperation is quite new to the Balkans and an innovation not to be dismissed as unimportant.

It was these and many other experiences during our fortnight in Yugoslavia that led us to assert, in a brief statement given out at a foreign correspondents' press conference in Belgrade, that in our opinion "there is today in Yugoslavia complete freedom of worship and respect for religious beliefs and institutions."

We are American clergymen with deep convictions on the social implications of the Gospel of Jesus. Accordingly, there is one important aspect of the question of religious liberty about which we wish we felt more certain—both in Yugoslavia and elsewhere. We refer to the freedom of the church to criticize and to speak out prophetically on questions of national welfare. We are not convinced that the churches in Yugoslavia can claim this right *or that they have wanted it.* Even in America this right is questioned by many who dub as "political" all pronouncements by the church in the field of social welfare. In Yugoslavia, where churches have traditionally had scant interest in such questions and too much interest in their own maneuvering for special privilege, it is not surprising that the government should insist that they "keep out of politics." The present questions concerning freedom of the church in Yugoslavia to criticize, would be more to the point if the churches there had a better record in the matter of standing up for human rights in the days of collaboration with Hitler and Hitler's puppets.

Furthermore, it is essential to remember, as churchmen said to us, that two years after a devastating war, the relationship of the church to the state in Yugoslavia is going through a process of readjustment. The separation of church and state is something new in the life of that country, though familiar enough in America. Obviously, economic and other factors make adjustment difficult and not always pleasing to church leaders trained under the old tradition.

Archbishop Stepinac

Soon after our arrival in Yugoslavia, we asked if we might visit Archbishop Stepinac who had been sentenced to sixteen years at hard labor in prison on charges of collaboration with the enemy in the war. Emotions nurtured by that trial are still running strong in Roman Catholic circles. Before we left America, our delegation had been sent copies of the *Catholic Universe Bulletin* of Cleveland, Ohio, which, among other charges, said that Stepinac "is at present, according to our best information, slowly starving on an inadequate diet." Also, on the weekend in which we entered Yugoslavia, Cardinal Griffin of Westminster, in the same public address to which we have already alluded in the previous section, charged the Yugoslav government with starving and working the Archbishop to death in prison.

Such rumors and accusations have been helping to increase the tension between the United States and Yugoslavia, and to heighten the discord between East and West. If they were true, we wished to know that fact; our group believed that if they were not true, the general public should be so informed in behalf of better international relations.

Lepoglava Prison was little different from any penitentiary in the United States. There were sentry-boxes and tommyguns along the wall, exactly like Sing Sing Prison at Ossining, New York.

When we filed into Stepinac's special room—not in the main cellblock or actually a cell, but adjoining the warden's office—we found an immaculate whitewashed room about twelve to fifteen feet square, flooded with sunlight from two windows. We were frankly surprised to find the Archbishop not in prison stripes but wearing his cassock. He was standing by a small table in the center of the room. On it was a portable typewriter at which he apparently

This Terrestrial Ball

Herbert F. Aldrich

Minister of the Phillips, Me., Methodi Church

The universe is incomprehensible to m Although he can grasp vaguely the vastn of its extent, the universe is far more tensive than most of us realize. Space distance are measured by norms invented man, the tremendous weights of the heav ly bodies are computed by intricate ma matical formula, and the astronomical figu obtained by such computation and calc tions are so colossal as to mean little to most of us, except to create a sense of that such mighty forces operate in the verse.

As man has come to learn more and m about the universe he has had no reason change his mind from that expressed by ancient seer who beheld a much smaller verse by reason of his lesser knowledge inadequate measuring devices, yet who no less the evidence of some mighty crea force and power making all he saw poss To-day man says, as did the sweet singe Israel, "The heavens declare the glory God, and the firmament showeth His ha work."

But man is much more concerned with comparatively small ball of matter we "The Earth" than he is with the great verse. This terrestrial ball is, more or the only part of the universe with which are at all familiar.

We are inclined to take this terrestrial as a matter of course. Always teeming mystery, as it is, we are inclined to act it were something of our own design creation. There are many things we do this earth that must look very peculiar t Creator. For instance: the imaginary we draw all across its surface, and then whatever is within those lines as our Let no one trespass on the particular do Let no one dare to cross even in the ai that too has become taboo. Of course, w certain limits, some sort of rule which respect the rights of individual or n is altogether worthy and helpful, but has carried the idea to a sorry extreme.

Who planted deep beneath the surfa this globe all these elements and en man utilizes? Who charged the soil wi elements and organisms that combi make the soil productive of sustenan man and beast? Who made the soi light and air and heat to act togetl some harmonious symphony to foster things on this material ball? Who or that land should be basic to all human zation, so that human existence, huma piness, human achievement, all becor pendent upon what takes place in r to land?

One of the most interesting studies man history is that of the rise and

nations and civilizations. There are many factors, of course, involved in the development and decline of nations. But some one, a generation ago, made an interesting observation which I will remember. He said that the only nation that had survived a city civilization was England. In that day our own country was still preponderantly rural, and had not then moved to the place where the urban population overshadowed the rural, as at present. And England now is in difficulties, as we all know, and whatever may be the total causes, one is that England can no longer depend upon colonies in various parts of the world to supply her city civilization with the product of the rural areas.

Can it be that the day is somewhere around the bend when this nation will find itself in the same difficulties that seem to have beset all other nations and peoples when the population becomes concentrated into wide-spread towns and huge cities?

This concentration of population poses problems of grave import to man. Will this atomic age we are now entering force man back to the land, not alone that he may find his salvation from famine and want, but also to make it possible for some portion of human society to exist that the development of this terrestrial ball may continue in some degree to come to pass in accordance with the plan and purpose of its Creator, for it is entirely evident that He must have some definite plan and purpose for man and the land. In an interesting pronouncement some time ago Albert Einstein, speaking of the possibilities of destruction in the atom, if used for destruction, said that it was quite possible for human civilization to be destroyed, but said he, "not quite or altogether, for there would be some human beings left to carry on." Mr. Einstein was speaking only what one of ancient days, by name of Isaiah, said when he laid down the doctrine of the remnant.

But to return to the land itself. Land is basic to all human existence. From it come all that man requires to live here as a physical being.

Who has fathomed the mystery of the seed, falling into the ground to find the elements combining to start its dormant life stirring, and also finding the strength of the light and warmth above the soil calling it to push its way upward? In these modern days we are inclined to look askance at anything that savors of a miracle. Yet miracles are being performed all about us at the moment. Can you tell how that kernel of corn you place in the earth springs forth into life and develops into a strong stalk to bear the weight of many kernels for the good of man and beast? Oh, yes, you can tell me you know that such a thing is common to this earth, and you can give me some idea of the avenue one must pursue to realize the miracle, but the result is shrouded still in mystery. And so it is all about us.

had been working when we interrupted him. He was engaged in typing a commentary on the Old Testament in the Croatian language. Against the wall, opposite the table, were bookshelves in which were perhaps fifty reference and theological volumes.

Before visiting the prison, we had agreed among ourselves that since our primary purpose was to ascertain the truth or falsity of the rumors about his treatment and consequent condition; we would not ask him about his trial, unless he himself initiated the subject. At first he was reluctant to answer questions addressed to him through the interpreter but said that if one of our group would speak to him in French, German or Italian he would reply. Two members of our group then asked him questions on which we had agreed, in German and in French. Asked whether the food was satisfactory, he said, "The food is very good." Concerning his physical condition, he replied, "I have been blessed with good health all the time I have been here." (The two medical men, who were members of our party, agreed that his appearance gave direct confirmation to his answer).

In reply to another question, he said, "I celebrate Mass every day. It is my greatest consolation." When Dr. Nussbaum introduced himself as representing his organization, speaking in French, and asked Stepinac if there were any restrictions on his religious liberty in prison, he answered, "No, there are no restrictions." Dr. Nussbaum added: "And do you have religious books?" To this Stepinac replied: "I have the Bible in Latin and in Croatian, and I have other religious books." As we were leaving, he said, "I thank you for your visit." Stepinac made no objection to being photographed by our members.

After leaving Stepinac, we were shown into a room next door, which was fitted up as his private chapel. There was a fully equipped altar of dark wood. This also was photographed by members of our group.

We left the prison convinced by what we had just seen and heard that the charges of "starvation" and "hard labor"—when one weighs the implications of those words in the public mind as they have to do with prison sentences—are unfounded. To persist in spreading such charges is to seek deliberately to damage relations between Yugoslavia and the United States, and to endanger world peace.

The American public has little understanding of why Stepinac was arrested and convicted, due to lack of adequate information in the American press.

The conviction of Stepinac was based on nearly a thousand photographs and documents submitted to the court and shown to the reporters present, as well as the testimony of many witnesses. In considering the Stepinac trial, it is essential to keep in mind that his trial and conviction were in fact the prosecution of an individual charged with serious collaboration with the enemy of his country; they had nothing to do with any persecution of his own church or religion.

Among the documents we examined were great numbers of official Roman Catholic newspapers and periodicals frankly telling the story from month to month, of the Archbishop's collaboration with the Nazi forces. It seemed obvious that the reason for this candid recording of such collaboration was due to the conviction that Germany would win the war.

The documents show that when the Italians and Germans swept into Yugoslavia, underground bands of previously organized Roman Catholic laymen, calling themselves "Crusaders," and aided by individual priests and militant monks, rose to receive the invaders. Two men responsible for the assassination of King Alexander at Marseilles in 1934 and since that time harbored by Mussolini in Italy for this very occasion, Ante Pavelich (convicted for this crime both in French and Yugoslav courts) and Zlatko Kvaternik, were brought into

(Continued on page 1149)

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The Preacher and Lady Nicotine

(Continued from page 1136)

The technique worked most heavily is that of the famous personality or popular hero endorser. Their faces have appeared in the tobacco ads, all the way from Babe Ruth, home-run king and idol of boyhood, to the Duchess of Windsor. Obviously, this subtle technique has little effect on adult users. But it was enormously successful in snaring women, and it is having its undoubted effect on hero-worshipping youth, an effect already visible in early teen-age users.

In 1937, Senator Gerald P. Nye, then in the headlines for his investigations of the munitions industry, was featured as an endorser of a well-known brand of cigarettes. I wrote the senator, reminding him that there are only 96 senators in 130,000,000 people. Therefore they should be extremely guarded as to the use of their names and influence. Several months later Senator Nye replied in apologetic tones, explaining that in an off-guard moment, and because he was shown how many other senators were doing the same, he acceded to the use of his name and picture. The bait was the tobacco company's promise "to provide a tidy sum for a most deserving cause, a crippled children's home at Fargo." To be sure, the children's home did benefit, but Senator Nye was lured into an unwise use of his prestige, and the tobacco company reaped the profits, which, of course, was the point of the whole proceeding.

The tobacco companies have been before the courts continuously for infringements of fair trade practices, and other instances of illegal activity. Some samples include the following: In 1930, the federal trade commission ordered a large cigarette manufacturing corporation to "cease forever" from advertising with testimonials from actresses who claimed to be kept slender by the company's product, since some of the actresses "were not cigarette smokers" in reality. In 1940, the federal government brought criminal charges against 34 tobacco companies for price fixing and monopoly. In 1944, three of the country's largest tobacco companies were convicted for violating anti-trust laws and were fined $225,000. In 1945, Liggett and Meyers were indicted for filing false and misleading statements concerning the existence of a so-called secret bonus to employees designated by the president.

The profit system has seldom appeared to poorer advantage than in the case of the tobacco companies during the great depression of the 'thirties. Bread lines were forming all over the land, families were evicted and mortgages foreclosed, thousands were eking out a pitiful existence on government made work. But even in 1931, George Washington Hill, president of the American Tobacco Company was paid more than a million dollars — $168,000 salary, and a cash bonus of $850,000, to a total of $1,018,000. Mr. Hill received $19,000 a week, while his workers received $14 or an average of $727 annually.

The vast profits of the tobacco industry are due to the continual barrage of subtle advertising, plus low wages, and the introduction of automatic machinery to a point where labor costs are a matter of no importance. In the days of the NRA, the profits of the industry were reported at more than a $100,000,000, while the wage bill was only $35,000,000. The lust for profit drives the industry on to seek an ever-expanding market. Since most men are reported to be cigarette smokers, the remaining markets are to be found in women and youth. The women are succumbing daily to the silly lures of the radio and national advertising, and the insistent appeal to the age of hero-worship indicates that this conscienceless industry wi not stop until it has put a cigarette into th mouth of every child in the country.

If for no other reason, if I were a user o tobacco, I would renounce it at once becaus of the social implications of the tobacco trad A minister's social conscience must be du indeed, if he cannot read lowered morale fo the individual and the nation in the abov facts.

To add one more article to the indictmen a "tossed cigarette" is rapidly becoming Pub lic Enemy No. 1 as the cause of death an destruction. In the tragic Winecoff Hote fire last December, in Atlanta, Georgia where 120 people lost their lives and 10 others were injured, "a carelessly-tossed ciga ette" was assigned as the most likely caus When Texas City recently blew up, wit mangled bodies and destruction of propert such as only results from war, again a tosse cigarette was cited as the probable culprit In the disastrous Maine forest fires of a few weeks ago, where whole towns were des troyed and many square miles of the coun try's most beautiful landscape defaced, th *Boston Herald* reporter wrote: "People wh live here seem to be agreed that the fire wa caused by sheer carelessness. Somebod dropped a match or a cigarette or a cigar an the first flame was kindled."

I have said nothing of the minister's pe sonal example to the youth of his congreg tion, or of temperance in the sense of abstin ence from all things harmful. These impo tant matters, added to the case against toba co given above, seem to this writer, at lea to make utterly imperative the retention the "tobacco rule."

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Thank God for Laughter

(Continued from page 1133)

He, like so many people today, is forgetting his responsibilities.

Influence on Youth

We who are in the public eye have a *great* responsibility, especially to children, because if children like you they will imitate you, do the things you do. They accept them as right. To illustrate: Some years ago I did a picture, "Elmer the Great," and Elmer was quite an eater. In one scene I extemporized a bit of business. I was drinking coffee from a cup with the spoon still in the cup. Each time I drank, the spoon swung around and hit me in the eye. After doing it eight or nine times, each time aimed for a laugh, I finally climaxed the gag by bending the spoon, putting it back in the cup and drinking the coffee successfully. Well, four months after the picture had been released nationally, I received at least five hundred letters of protest from *parents* saying they didn't have a straight spoon in the house!—Reprinted from *The United Church Observer*, Toranto, Canada.

Christian Education and Democracy

(Continued from page 1137)

Can Christian education successfully challenge these perils and build more securely the foundations of our democracy? Can it do this for the whole world?

Before attempting to answer these questions, we must define Christian education. We cannot accept any narrow or sectarian interpretation of Christianity or Christian education. Here we get at the roots of a real life philosophy, the recognition and acceptance of God as Creator and the Father of all men and of Jesus Christ as His Son and the Saviour of mankind. Then the universal brotherhood of man follows as a matter of course.

In the broad sense Christian education is the total process by which man is brought to the acceptance of the Christian way of life through the power of God working in his own soul. This will include all the influence brought to bear to accomplish this end in the home, the school, the church and other agencies, such as literature, music and other agencies, such as literature, and music.

Its Contribution

It is quite apparent that Christian education in its total ministry to the children, youth and adults of our nation can, with the help of God, build that into the life of our people which will enable them to meet and overcome threatening evils, and lay more securely the foundations upon which our democracy rests. This is said in view of the fact that a Christian is a person of unimpeachable character, unselfish in his devotion to the welfare of his fellows and alert to the values of freedom. He has experienced the fact of Jesus' statement, "The truth will make you free," and he earnestly desires that freedom for all his fellowmen.

But to accomplish this totally desirable end, Christian teaching must be made effective in every area of life—the home, the school, the Church, in business and social relationships—wherever men touch their fellows and influence their lives.

Our America

The United States was founded by men who were seeking freedom of worship, of life and action. It was founded on Christian principles. These are written into the Declaration of Independence and the Constitution. The guarantee of its pepetuity lies in a Christian citizenship. Christian education in its broad and effective program alone can produce and maintain that essential of our democracy. Herein lies our safety. A true Christian will not neglect his franchise; he will not exploit his fellow men; he will not foment religious and racial prejudices; he will not lend his influence to the formation of selfish and divisive blocs; he will not imperil the life of his country by any evil and selfish act. On the contrary, he will live to promote understanding, goodwill, cooperation and unselfish devotion to the welfare of all the people. Our real protection from Communism or some form of totalitarianism lies in making our own democracy genuinely Christian.

Throughout the World

It is clear that if Christian education can produce these results in our own land, it can do it for every land. Herein lies the great mission of the Christian Church, to make all nations Christian. This calls for clear vision, unalterable faith, an effective program, unusual devotion and sacrificial giving. The world picture is very dark at this moment but Christian faith always has been able to penetrate the clouds of distress, gloom and despair and to bring hope and the beginning of a new life. It can and will do it again through the help of God.

Bishops Call Protestants 'Brethren'

Vienna (RNS) Church bells pealed as Roman Catholic parishes throughout Austria held special days of prayer and penance during which congregations joined in petitions for peace and freedom in their country.

Appeals for special intercessory prayers were made in a joint pastoral issued by the Catholic hierarchy and read in all churches. The pastoral also appealed to "our Protestant brethren" to join in prayer for the welfare of Austria. The pastoral was said to be the first in which the Catholic bishops used the term "brethren" in reference to Protestants.

Commenting on the bishops' appeal to Protestants, Bishop Gerhard May, leader of the Evangelical Church in Austria, declared that "the Catholic and Protestant Churches have never been on better terms than at present."

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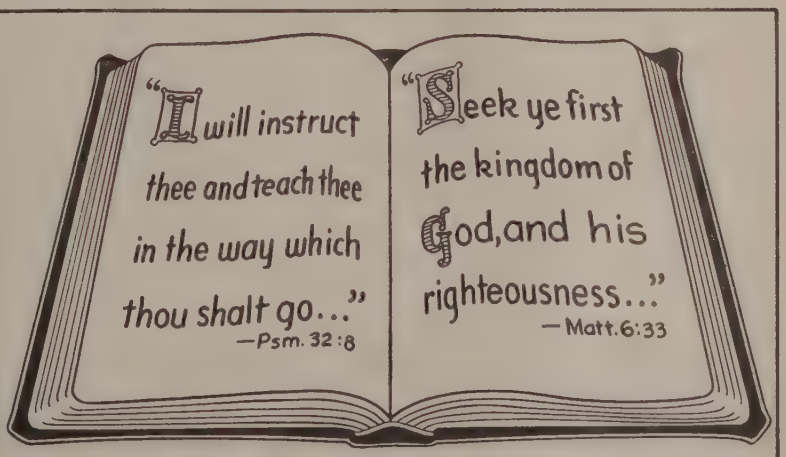

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Love in Society

Clifford H. Osborne

1 John 3:18—"Let us put our love not into words or into talk but into deeds, and make it real" (Moffatt).

Christian Love is a creative energy through which emotion and thought are blended and made effective in action. Love's activity saves it from sentimentalism; no service, no love. As the Master said in the parable: "You never fed me, gave me drink, entertained me, nor visited me." Love must be put into deeds to be real, but what shall be its field of service? In person-to-person relationships, of course, but can it end there?

Short-Visioned Love

Consider a certain kind of parent who sincerely desire the very best for his son. He sees that he is fed properly and properly clothed: He sends him regularly to school and to church school, and provides good reading matter in the home. He and his wife provide a cheerful, decent, and even religious atmosphere for the boy.

One day the youngster comes down with scarlet fever. Several of his friends do also, and the father discovers accidentally that all the affected families obtain their milk from the same dealer. He thinks it's too bad, he says so among his friends and acquaintances, but that is all he does.

Again, the boy's ranks take a nose-dive and stay well down. The father says plenty to the boy, but never goes near the school, and has no intention of interviewing the teacher to discover the possible cause, in which attitude he is joined by the boy's mother.

She accidentally finds some very bad reading matter among the boy's things, which results in a stormy domestic scene concluding with the destruction of the material. The fact that she later discovers more of it does not lead those parents to find out where it is obtained. They have no remote intention of so doing.

When the boy is a senior in high school there is a call from the police for the father to go and interview his son in custody. In company with friends he has gone joy-riding, taking along a little hard liquor, and a crack-up has climaxed the episode. As far as possible the situation is patched up in an atmosphere of humiliation and recrimination, but the parents do not go to the trouble of finding out who sold liquor to minors. They just hope against hope that the boy will have learned his lesson.

There are all too many parents like this. Within the bounds of the home they love and care for their children with intelligence, but with regard to what the community is doing to their children they are completely passive. They just take what comes to their children, good or bad, and then try to handle things from there. They are good people but bad parents. They may be afraid, they may feel helpless, they may be exceedingly short-sighted, but they are bad parents because their love is not inclusive enough to embrace the institutions, conditions and practices which are constantly molding their children for better or worse. The good parent, if he is good enough, loves his children with a concern which reaches far outside the family.

Similarly, there are two kinds of Christians who love their fellowmen. There are those who exercise brotherliness in person-to person relationships, and they do very much good. There ought to be many more of them. But they are not concerned about the conditions which cause their neighbor to need their help. They will help a certain group of poor folks for fifty years, and never once inquire as to what makes them poor and keeps them poor. There can never be too much person-to-person brotherliness, but to be content with it is to be exceedingly short-visioned—or perhaps it is to be timid, or even basically selfish?

Realistic Love

But there is another kind of Christian love which is inclusive enough to embrace the institutions, conditions and practices which are constantly molding individuals for better or worse, but more especially those which exploit human beings and endanger them. It is therefore concerned about health, sanitation, slums, poverty, wages, working conditions, vice, crime, juvenile delinquency, recreation, penal institutions, mental institutions, education, old age, racism, marriage and divorce and family life, politics and war. Since we live in bodies amid material conditions, if Christian love be real and true to its divine origin, it must express itself materially and socially. To be realistic it must spend money, investigate, work, write letters, go to hearings, and fight.

Some forms of social Christianity we easily understand, and even take for granted. We have only to mention Florence Nightingale and Clara Barton with their concern for army nursing; Jane Addams at Hull House in Chicago, and Lillian Wald with her Henry St. Settlement in New York with its visiting nurses and recreation program; Samuel Gridley Howe with his schools for the blind, and Horace Mann with his concern for the public school; the American Friends Service Committee, with its grand record of work in two wars and the years between for prisoners of war and starving populations; the World Student Service Committee with its inspiring program of service among needy students of other lands. For years Swiss high school youth have done a wonderful job in finding temporary foster homes in their country for under-nourished children of other lands, and their work during this last war for French children was superb. Many of these, and other, examples of love in action in society have been constructive and preventive within certain limits, but to be completely realistic, Christian love must go further to tackle the factors which make its work necessary.

Hence, we must try to understand what turned that gentle parson and romantic writer, Charles Kingsley, into what he called a "Christian Socialist." We must see what inspired the "social gospel" of Walter Rauchenbusch and Washington Gladden. We must discern why one Christian can get stirred up about southern share-cropper conditions, and why another waxes equally wrathful over Negro housing in a northern city; why one can enter politics as a religious vocation, and another chooses the labor union field for Christian service.

Love's Peril

Now, it is difficult for most people to understand this: any minority group, because it suffers from an inferiority complex; church people, because by-and-large they belong to the comfortable classes of society; and any group, as such, because of innate selfishness. It is because Christian love cannot identify itself for better or worse with any group that is bound to be misunderstood and to get hurt.

It will not be easy for the Christian to decide in many situations. Some-times he will be honestly confused; sometimes he will be scared; sometimes he will feel helpless; sometimes his zeal and vision will grow dim. But he must, for his very soul's sake, remind himself again and again that he is in the world not as a representative of his group but as an instrument of the Love of God for men, whether they like it or not. Just as the Master was crucified between two partisans, so he will have to risk being crucified by both sides to a controversy, for the Kingdom he represents does not belong to the world of self seeking partisans. Dostoyevsky was right:

"Love in action is a harsh and dreadful thing compared with love in dreams

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. . . Active love is labor and fortitude."

Nevertheless, the labor and travail need not be in vain. There are still plently of calous churchmen, but not so many, surely, and not about so many matters, as a century ago. A few weeks since four hundred churchmen representing labor, management and capital met in Pittsburgh for conference. As might be expected, the partisan reporters for the church press did not see the same thing! But while the delegates did not see eye-to-eye, the majority of them seemed to behave like Christian brethren, and did agree that Christianity had *something* to say about economics and industry. We have come some distance along the road from economic feudalism, though we have a long way to go yet.

In the turbulent meanwhile of all our social problems Christian love maintains its concern for what society does to individuals. It tightens its belt, wipes the sweat from its brow—and maybe a little blood too—flexes its hands, and goes on with its work of making Christian love a reality.

Equal Treatment of Religions

Washington, D. C. (RNS) A group of five nationally-known Protestant leaders called on President Truman at the White House and discussed with him various subjects, relating to a just and durable peace and equal treatment of all religious groups by the government.

The committee spent more than 30 minutes with the President and at the conclusion of the visit members told reporters that Mr. Truman seemed to be in good spirits and that he reacted with "deadly seriousness" to their suggestions and comments. A statement released shortly after the visit by the delegation reads as follows:

"The delegation understands that the President strongly feels a need for the united support of all the moral and religious forces of the nation and of the world in his efforts to secure a just and durable peace. With this position the delegation expresses its accord.

"The delegation pointed out that equal treatment of all religious groups by the government, insofar as it has relation with them, is essential to such united support by them. With this conviction the President expressed his agreement.

"The delegation left with the President certain suggestions which it believed would insure the attainment of this end. The President stated that he would take these suggestions under careful consideration.

"Meanwhile, the President reaffirmed his statement, made to the delegation on June 5, 1946, that the appointment of Mr. Taylor was a temporary expedient." (The reference is to Myron C. Taylor, the President's personal ambassador to the Vatican.)

Those who made up the delegation included Dr. Louie D. Newton of Atlanta, Georgia, president of the Southern Baptist Convention; Dr. W. E. Garrison, associate editor of *The Christian Century*, Chicago, representing the Disciples of Christ; Bishop C. Bromley Oxnam of New York, formerly president of the Federal Council of Churches; Dr. Edward Dahlberg, president of the Northern Baptist Convention and Dr. Samuel McCrea Cavert, general secretary of the Federal Council of Churches.

Spiritual Food

Nutley, N. J.—Although Methodists now are devoting their major attention to the church school increase in the Crusade for Christ, the stewardship phase of this movement is not being neglected in the Vincent Methodist Church. Because Pastor Fred E. Miles felt a concern for those members of his congregation who either consciously or unconsciously are growing spiritually slimmer from lack of spiritual nourishment, he made the following statement:

"Last week when I asked one of our men to attend the service on Laymen's Sunday and help in the men's chorus, he replied—'I might do that, Pastor, but there are a lot of leaves on my lawn that need attention!' He was not too serious, however, for he was in the service and chorus, receiving rich benefits and being a blessing to others. Not all men are that loyal. Some forget that while Sunday may seem to offer the best opportunity to take care of home chores, that is not its primary purpose. Sunday is the recognized time for taking care of religious essentials and the things most necessary to spiritual health.

"When we reach the entrance to our eternal home, we are not apt to be asked, 'Brother, did you clean your yard on Sunday?' A more probable question will be, 'Brother, did you keep your soul nourished and strong?' "

Vincent Methodist Church reports that new pupils are enrolling in the church school every Sunday. A series of leadership training courses are being offered as a means of implementing the church school increase. They are held on Monday and Thursday evenings, and are open to all church school workers, prospective workers and all others interested in understanding children and teaching youth.

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Veterans Hear Churchmen

Springfield, Mass. (RNS) Three prominent Protestant, Roman Catholic and Jewish churchmen addressed the third annual state convention of the American Veterans Committee here on the means of attaining world peace.

The clergymen were Bishop W. Appleton Lawrence of the Episcopal Diocese of Western Massachusetts; the Rev. William Donaghy, S. J., of Weston (Mass.) College; and Rabbi Joshua Loth Liebman of Temple Israel, Boston, author of "Peace of Mind."

Bishop Appleton told the convention that worship was basic to the requirements of peace.

"Where there is no worship," he said, "the people perish. It is the guide to our conduct. Worship does not mean the incantation of a certain mumbo-jumbo; it is rather, the giving of oneself to something greater than self, with a measure of adoration. God is still vital and relevant and the Ruler of this world, and worship makes Him alive.

"Peace must be based on devotion to God," he continued. "We have got to learn the whys and wherefores from the church."

Farther Donaghy scored communism for its anti-Christian attitude and told the convention that "America is a Christian land and we must keep it so."

He supported the Marshall Plan and discussed its humanitarian aspects and its indirect benefit to the cause of prosperity and peace.

Rabbi Liebman declared that every citizen, regardless of his economic, religious or political beliefs, should urge that the United States take the lead in creating a world order and to lay the foundations for "a parliament of man."

"If we should be so blind as to permit the coming of a third world war," he warned, "it will be unimportant what ideologies triumph after that war, because the tattered and diseased remnants of civilization will have neither the strength nor the will to preserve religion or democracy."

Calls for Spiritual Ascent

Dr. Ralph W. Sockman, president of the Church Peace Union, in reporting on his summer in Europe to the World Alliance for International Friendship through the Churches, referred to explorations on the possibilities of putting factories and strategic centers underground in preparation for atomic warfare. Then he said: "But we know that along that road lies the end of free society, in fact, of human civilization itself. We dare not go physically underground; we must, instead, go spiritually overhead to find a new unity through Divine help."

"Prayers for Young People"

This little book of 130 pages is an answer to the plea, "Teach us to pray." It is written primarily for young people by an older youth, Abigail Acker Johnson. This Philadelphian majored in Biblical history at Wellesley, taught at Sleighton Farm School, Delaware County, Pa., and has been studying at Union Theological Seminary and the University of Basle, Switzerland.

We learn how to pray not only by doing it but also by thinking ahead about our words of conversation with God. Often it is well to write out what we want to say and to read another's prayers. The author has made hers short, simple, and straight-forward. Some are private; others are group prayers. All are preceded by a brief Bible passage to link up needs and events with Scriptural truth.

Many of us would find grace in being led in prayer "for a disagreeable person" and saying: "Make me ashamed because I am so quick to be annoyed with him." The passage for that is Luke 6:36-42. Suppose we were led in prayer for "in a low moment," with the accompanying passage, I Kings 19:1-8, "I'm sorry I get so low some times. Be with me now to keep me from taking it out on myself and others. . . . Search out in me all worries I have been storing up. I want to open them to Thee."

Youth and youth workers will find this stimulating for private and public devotions. (The Westminster press: Witherspoon Building, Philadelphia 7, Pa., $1.50.)

"Son of Tomorrow"

Dean Earl Reed Silvers of Rutgers University has written an exceptional novel of the college life of a freshman at Rutgers to make vivid his judgment that high school graduates lack maturity to complete against the older, returned veterans, and that before they go on with their higher education they should instead take two years in business or 18 months in military training.

The story centers around Bob Wallace, who at high school had starred in football and school leadership and naturally expected easily to shine in sports and college activities at Rutgers, only to be outdone by his older brother, John, who was also a fresh man, and other veterans.

"If this kid had been in the service during the war, he would have learned a sense of values," comments Rocky, the head coach. "He'd understand what I'm driving at. But not now." These words are printed in italics, for they express the sincere opinion of one apparently committed to universal military training.

On the other hand, President Gilbert F. White of Haverford College recently told the Good Fellowship Club of the Philadelphia Conference that as a device to stimulate social concern in education he recommends the summer work camp. As signs of maturity he coupled a sensitiveness to change the status quo with a loyalty to hold firm to one's group.

Several of the scenes are deeply stirring. At the tapping for the senior honorary society of Cap and Skull, the fourth man tapped, Paul Thompson, was not a veteran, but he was a Negro. Bob could not get over a Negro winning that distinction, but Billy Holly was jubilant: "I couldn't imagine anything finer." Unforgetable also are the words of the dean to Bob, when misled freshman as he was, he asked to be excused from Sunday Chapel. "We have to have faith, if we hope to get anywhere," was the dean's fine answer. "Chapel may give you faith."

Whether the reader agrees or disagrees with Dean Silver's point of view, his novel of 192 pages portrays strongly the challenge of one of America's contemporary problems: the training of those beyond high school age. Who should not be solicitous for every "Son of Tomorrow" today? (The Westminster Press: Witherspoon Building, Philadelphia 7, Pa., $2.50.)

"Without Halos"

Parsonage families may be "without halos" but not without humor and happiness. Those of us who have lived in parsonages as children and parents and those who have wondered about life with the dominie and his tribe relish these 172 pages of smiles and slants and stories of scintillating experiences in a manse.

Bess White Cochran, the author, was one of five girls whose preacher-father served in the Middle West and then in Tennessee. Her humor is contagious, for she does not laugh at the people of whom she tells but with them. They are representative characterizations rather than actual persons, although she identifies her own family by their individual names.

Behind these delightful incidents is a wholesome understanding of the church people and program. Take, for instance, the official who cut the loaf cake, filled with nuts and raisins. Usually it was divided into eight slices, one for each, with one left over. He, however, cut it down the center. One half, like all Gaul, was put into three parts: one for Brother White, another for Sister White, and the third for himself. The second half crumbled into six small hand-outs for each of the girls. This was a picturesque portrayal of the fact that "the church is a haven for sinners much more than a household of saints."

Always fascinated by missionaries, the author underscores her chapter on "Go Ye" with the judgement that "the missiona enterprise of the church becomes either th most appealing or the most appalling featu in its program."

One of the church elders, who was a big on the subject of transubstantiation, on prayed for 22 minutes on that theme, un her father, who was strong against bigotr started a hymn. It seemed the only way stop his ranting prayer.

Because the preacher's home is a mecca f friends and members and visitors, Mrs. Coc ran has called it "The House of the Op Door." Surely she has opened the door her own Christian parsonage home for rea ing-visits that are exceedingly enjoyab Who would not accept that kind of a gra ious invitation? (The Westminster Pre Witherspoon Building, Philadelphia 7, Pa

"Christianity and Property"

This scholarly book is of current inter for it presents a Biblical and historical int pretation of a live issue, property, accordi to Christian standards.

Edited by Professor Joseph F. Fletcher the Episcopal Theological School, Cambrid Mass., these 230 pages came from the seco annual Conference on Christian Social Tea ings held there. Although six of the contrib tors are Episcopalians, Dr. Paul L. Lehma of Princeton Theological Seminary has chapter on "The Standpoint of the Refor tion," and Frederick H. Smyth, who wr on "The Middle Ages," is Superior of Society of the Catholic Commonwealth.

Vida Dutton Scudder of Wellesley su merits the dedication of this book. Eig six years young, she pleads with a hope enthusiasm that "to aid the new world it struggles to emerge we need a Chris program."

Her anecdote on the late Archbishop T ple is a choice morsel. To a younger vis who was confessing certain heresies, Anglican prelate admitted: "I have her of my own. I can't accept the Thirty-Eig Article." That reads: "The Riches and Go of Christians are not common, as touch the right, title, and possession of the sa as certain Anabaptists do falsely boast. I withstanding, every man ought, of things as he possesseth, liberally to give to the poor, according to his ability."

Next year will mark the centennial of issuance in London by Marks and Engel the *Communist Manifesto*. In the con porary struggle against aggressive com nism, people may earnestly repeat their ocratic loyalties and shibboleths. Yet they thought through the underlying cepts of property in the light of Chri truth? (The Westminster Press: Wi spoon Building, Philadelphia 7, Pa., $2.5

Construct or Conscript

(Continued from page 1131)

products as well as prevent the growth of communism. Communism is unlikely to spread among people whose needs are being met.

Universal Military Training, which is far less frightening than the atom bomb, would neither scare Russia nor prevent the growth of communism in Europe, if all our other vast military preparations have not produced these results. Instead, it would withdraw much-needed labor from the production of consumer goods in this country. A shortage of consumer goods and surplus of money in the hands of consumers is a major factor in causing inflation. Marriner Eccles, chairman of the Federal Reserve Board, was quoted in the *New York Times* of September 26 as warning that the country faces danger of "economic collapse" if inflation continues unchecked, and that 'military expenditures comprising the largest single item in the budget . . . are one of the most important factors that contribute to inflation." He suggested that it would be better to reduce expenditures on the nation's military forces.

If we cannot add three to five billion dollars each year to our military expenditures without the possibility of economic collapse, it would be folly to pass conscription. Nothing would do more to encourage the growth of communism at home and abroad than the economic collapse of America.

Not only must a choice be made between reconstruction and conscription, but if the Marshall Plan is going to cost about twenty billion dollars, there ought to be a reasonable assurance that it will succeed. Insistence on the passage of compulsory military training now would certainly imply lack of confidence in the ability of the Marshall Plan to accomplish its purpose. It would obviously be difficult to make a case for compulsory training if the reconstruction of Europe does accomplish its purpose.

Moreover, a provocative move like the adoption of conscription would seem to imply that the reconstruction of Europe was just another aspect of the power struggle between Russia and America and not really intended to help achieve peace. This in itself would injure America. Marquis Childs, writing from Paris, was quoted in the October 8, 1947 Los Angeles *Daily News* as saying:

"If in coming into being the Marshall Plan takes on the appearance of another and grander move in the struggle for supremacy, the chances of final success will be small. The ordinary man who has endured so much wants to believe that it represents the hope of a better world."

To give the Marshall Plan of reconstruction the best possible chance to succeed, the proposal for compulsory military training should be dropped.

Religion in Yugoslavia

(Continued from page 1143)

the country to become the puppet President and the Military commander of a quisling government to be called "The Independent State of Croatia." This move was greeted by the Roman Catholic diocesan press in Zagreb as the establishment of a Catholic state on the corporative pattern advocated in the Papal Encyclicals; it was praised without qualification as the church's bulwark against "atheistic materialism." The church leaders apparently were not restrained by the fact that a Yugoslav government was legally in existence and that remnants of its army were still fighting.

Pavelich and Kvaternik, with the help of their German, Italian and "Crusader" soldiers, proceeded to carry out the German-sponsored racial program which advocated the solidifying of a Croatian community by eliminating such minorities as the Jews and Gypsies, reducing the number of Serbs living in Croatia, and compelling those remaining to turn Roman Catholic. Nearly 70,000 of the 80,000 Jews in the entire country were killed or forced to flee, their property being confiscated. 240,000 Serbs became Byzantine Rite Roman Catholics through forced conversions, on pain of death: Those who resisted were shot or stabbed and their bodies thrown into mass-graves which were subsequently found and opened. We saw hundreds of sworn depositions attesting to these crimes, made out by relatives or eye-witnesses, and, in a few incredible cases, by survivors. Serbian church properties were seized and turned over to Roman Catholic parishes and convents. Documents requesting, and authorizing, such transfers are now in the State Prosecutor's office at Zagreb and Sarajevo, bearing the personal signatures of Archbishop Stepinac of Zagreb and Archbishop Sharich of Sarajevo.

(To be continued next week)

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Religion's Part in Peace

Boston (RNS) Religion's part in achieving a just and durable peace was stressed by speakers at the 32nd annual meeting here of the World Alliance for International Friendship Through the Churches in cooperation with the Church Peace Union.

Dr. Elizabeth A. Dexter, who recently returned to this country after spending 18 months abroad as representative of the Church Peace Union, told the meeting:

"Everywhere I went in Europe I met leaders to whom the hope of a peace based on the principles of religion has been and still is a shining light in the midst of the darkness around them."

Mrs. Ruth Cranston of New York urged the religions of the world to get "solidly behind" the United Nations, because the UN expresses "the ideal human unity and cooperation taught by our religious masters."

"It is that or annihilation," she warned.

Canadian Senator Cairine R. Wilson of Ottawa advocated that more attention be paid to building a good-neighbor policy among nations.

"In the Golden Rule," she said, "the basic principle of many of the great religious faiths, we have the solution of the problem of human rights and the assurance of social justice, for if we follow this precept we shall do injustice to none."

Asserting that it is now more important than ever to be good neighbors, she said:

"Religions have crossed national boundaries and thus established a strong bond between people of different countries and races. As we set an example of mutual tolerance in our own community, we may form a living relationship with other communities and through this move closer to that world where men may dwell in peace."

Canon W. W. Judd, president of the Canadian Council of the World Alliance, told the meeting that social justice was dependent on the recognition of human rights, which in turn were dependent on "our acceptance of the concept of man as the child of God."

"Human rights and dignities," he continued, "spring ultimately from the religious conception of man. Our conception of them therefore should be more basic than political, class, racial or narrowly interpreted religious sanctions ever seem to warrant.

"Indeed, the denial of basic human rights to individuals or groups springs from racial, national, religious and economic discriminations and this on the national level in all countries and certainly on the international level."

Canon Judd said dominant groups must strive to improve social conditions and must help the economically underprivileged so they "may recognize their own rights and prove worthy of them."

Methodist Board of Education

"They Too . . ."

The mid-years—no longer growing in physical stature—but what of the spirit? The Church School? For children only? No! For everyone who does not know all about Christ. And who does? No one! To sit at His feet, in His school, to learn of Him, these are necessary. The Church School is the place set aside for learning the Christ-way of life. They of mid-years—not as good—not as wise—not as Christlike as they should be. They, too, must sit at His feet.

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THE CRUSADE FOR CHRIST IN METHODIST CHURCH SCHOOLS

Getting a Kick out of Life

William L. Stidger

"Pet the Calf and Catch the Cow"

Down in Texas last summer I was speaking to a group of ministers about how to get hold of the elders in a church and stimulate them to becoming helpers in the work of the church. I told these ministers several stories to put across my point; among them was the story of Dr. Dillon Bronson, a great Methodist minister, who used to carry deflated rubber baloons around in his pocket to hand out to the little children in his church. I mentioned in passing that he was remembered by my daughter, not as a great preacher but as the man who gave her several rubber balloons when she was a little girl.

I forgot that I was speaking to ministers who lived in the cow country; but when we came to an open forum discussion of the matter of winning adults to the church through first of all dealing with and serving and loving their children, a big, raw-boned, sun-tanned minister, who looked like a cow hand himself, arose and said, "Dr. Stidger, I've lived in this cow country all my days. I have preached in this man's land for thirty years, which is all of my life. Most of my work has been with rural churches. I like what you told us this morning about how to enlist the parents in church duties by first looking after and loving their children. Maybe you'd like to have one of our Texas sayings to simplify what you mean."

"Yes, I surely would!"

"Well, down here in Texas, we say 'Pet the calf and catch the cow.' How's that for what you want to say, Doc?"

"I'll say it's O. K., pal. I'll say it's O. K. 'Pet the calf and catch the cow.' I'll be finding uses for that phrase often from now on! Yes, I liked and still like that bit of cow country psychology.

Historic Baptist Church

Providence, R. I. (RNS) Applications for financial assistance in repairs to the First Baptist Church of America, founded here by Roger Williams in 1638, have been addressed to both Northern and Southern Baptist Conventions.

Harold B. Tanner, chairman of a special committee to finance extraordinary repairs said repairs on the old Meeting House have totalled $40,000. Gifts from the congregation, special funds and friends have reduced the balance due to $27,809.

The building was erected and dedicated in May, 1775. It is located midway between the sites of the battles of Lexington and Bunker Hill.

The church carries on an active program under the direction of Dr. Albert C. Thomas and has operated on a balanced budget until the emergency repairs were made this year.

ıe building, as repaired, is now said to be an excellent state of preservation.

Gifts are solicited from all individuals in-ested in "preserving and continuing the nistry of this historic shrine," Mr. Tanner d.

hanksgiving ırough Sharing

Message to Our Churches

Giving thanks to God at harvest time is a ·ful part of our heritage. Thanksgiving s year, however, ought to have a special :aning for each one of us. Our American rvest is more than the assurance of well-ing to our own people. It is also the hope survival for millions of hungry men, wo-en, and children overseas. Thanksgiving is :ime to remember with greatful hearts not ly the relative bounty with which our peo-: has been blessed, but also the opportunity : have to succor the hungry this critical nter. Sharing our abundance is the best ıy we have to give thanks to God.

We can share indirectly by saving food. ıis means eliminating over-indulgence and ıste, greater use of fresh fruits and veg-ıbles and less use of wheat and of meats d poultry fattened on grain. By cooperat-g fully in the national food-conservation ɔgram, we can help to make available the e-sustaining cereals for relief abroad.

We can also share directly by relief con-butions in money or in kind, as wheat d cotton, through our own church relief annels. Church World Service is appeal-g for a special Thanksgiving offering to lp meet the emergency relief needs. This ırch program deserves our conscientious ɔport.

As President of the Federal Council of the urches of Christ in America, I urge all our churches to consider on the Sunday ·ore Thanksgiving our Christian respon-ilities in relation to the overseas food crisis. et us not love in word or speech but in :d and in truth."

CHARLES P. TAFT,
President, The Federal Council of the Churches of Christ in America.

ısses Bus Bills

ANNAPOLIS, Md. (RNS) A bill permitting nsportation on public school busses of ldren attending parochial schools in Anne undel County, Md., was passed at a special sion of the Maryland legislature here.

The bill, introduced in the General As-nbly by the Anne Arundel county delega-n as an emergency measure, did not re-to parochial schools as such, but simply "non-profit schools." It was passed by a ee-fifths majority of the two houses and ımptly signed by Governor William Pres-Lane, Jr.

The bill authorized the county commis-ners to levy and appropriate annually suf-ficient funds to defray the costs incurred by carrying into effect its provisions and for establishing new bus routes if, in their discretion, they were deemed desirable, and for the purchase of additional busses if needed.

Another bill, passed at the same special session of the legislature, permitted the school board of Charles County to change its bus routes if necessary in order to transport children to and from schools, not receiving state aid.

At the regular session of the General Assembly earlier in the year, a bill had been passed permitting the use of public school busses for transportation of children to and from parochial schools in Charles County. Bills were also passed at the regular session making the same provisions for Cecil and Prince George counties, though, in both cases, the schools were simply referred to as "certain schools" or as "non-profit schools," or as "schools not receiving state aid."

Transportation of children to and from parochial schools on the same busses provided for public school children has been in effect for several years in St. Mary's, Baltimore and Howard counties, bills providing such transportation having been passed at earlier sessions of the General Assembly.

Subsidize Three Faiths

JERUSALEM (RNS) If Palestine is partitioned, the new Jewish state will support all three monotheistic faiths for which this is a holy land, according to Girshon Hirsch, public relations officer of the Jewish Agency.

The agency, with the National Council of Palestine Jews, now has committees at work on the organization of the new state which may result from present UN deliberations at Lake Success.

Hirsch said the Jewish state will subsidize mosques, churches and synagogues. He added that the cultural department of the agency now supports the publication of religious books, and this policy will be continued for all three religions after partition.

One of the more ticklish constitutional problems for the new state will be to reach a compromise between orthodox Jews, who will want the Jewish religious law to be basic to the new state, and Jews of various other beliefs. For example, the orthodox communities may insist on the closing of all public utilities and transport on the Sabbath, though thousands of Jewish workers will insist this is the only time they have for recreation.

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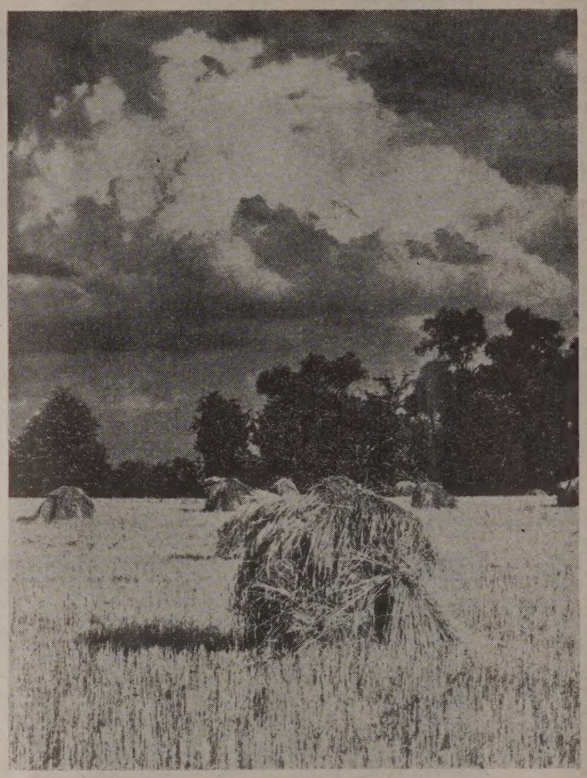

Religious News Service Photo

"We thank Thee, then, O Father, for all things bright and good,
The seedtime and the harvest, our life, our health, our food;
Accept the gifts we offer for all Thy love imparts,
And what Thou most desirest, our humble, thankful hearts."

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